



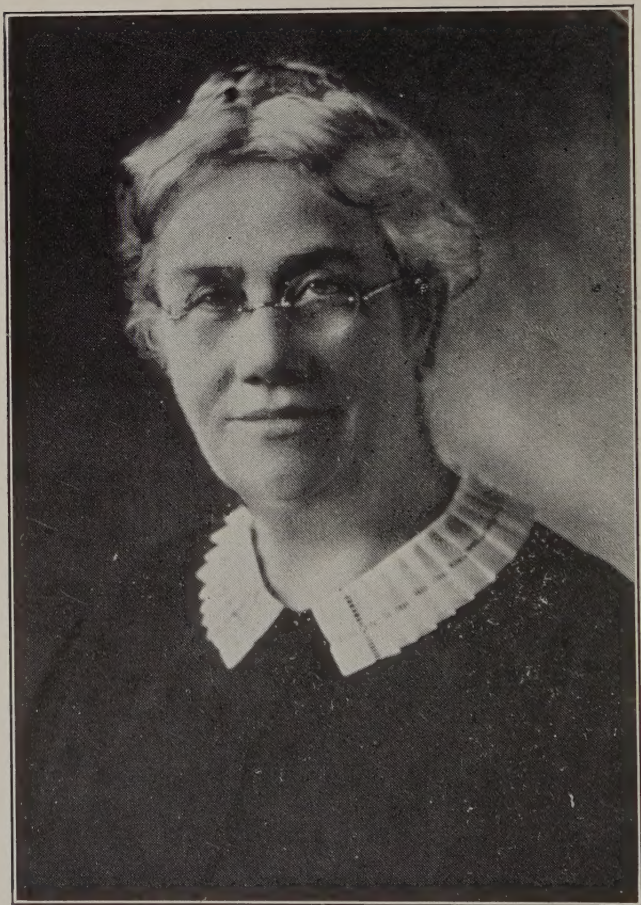
THE CHOSEN PEOPLE

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ALMA WHITE



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ALMA WHITE

The Chosen People

By
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PREFACE

In presenting this volume to the public I have no apology to make. I trust the book, as the Holy Spirit has given it to me, will stand upon its own merits, and win its way into the homes and hearts of many thousands, who should know the truth it contains.

For years, or since the Lord sanctified me, I have made a study of the Old Testament types, from which my spiritual storehouse has been continually enriched. In imparting the truth to others, God's blessing has abundantly rested upon me, especially in teaching the two works of grace, justification and sanctification. Justification, or the new birth, and sanctification, or the complete destruction of the carnal nature, which constitute the panoply of the soul, are clearly set forth from the types, an understanding of which will establish one in the great fundamental doctrines of the Bible

PREFACE

and fortify the soul against the many heresies that are being propagated in the land today.

Divine illumination of the Word shows, through the types, the literal restoration of the Jews. The truths thus brought out correspond perfectly with other prophecies and with the teachings of the New Testament upon this subject that is of such vital importance to all. A discussion of these other scriptures will be found in my book, *The Restoration of Israel—the Hope of the World*. Many of these prophecies have hitherto been veiled, because of ignorance concerning the regathering of Israel and Christ's coming kingdom in the earth.

The Gentile Church has made the sad mistake of claiming and appropriating the promises that belong to Israel. This book will clear away many of the mists and doubts that have beclouded the spiritual vision of believers, and show them God's plan for the conversion and the reconstruction of the world.

ALMA WHITE.

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THE CHOSEN PEOPLE

RESTORATION OF THE JEWS

CHAPTER I

THE TWO WITNESSES

IT IS the belief of apostate Christendom that the Hebrews, God's ancient people, have lost their place in the reconstruction of the world, and will never again be restored to the land of their fathers and have a separate national existence. There is no scripture whatsoever to support such a theory. If all the prophecies in both the Old and New Testaments concerning the restoration of the Jews were eliminated, together with the types teaching this great truth, there would be but little left of the Bible. It is the purpose of this volume to give the reader the truth on this subject as it is taught in the Scriptures, more especially through the types of the Old Testament.

and will do better unto you than at your beginnings" (Ezek. 36:9-11). God says He will do this because the enemies of Israel have said, "Aha, even the ancient high places are ours in possession" (Ezek. 36:2). There could be no such thing as the final triumph of righteousness if the ancient high places were not to be rebuilt, and the heathen driven out. Those who have made Israel and the land of their patrimony a derision and prey must suffer everlasting defeat; otherwise God's word would fail, inasmuch as He has said, "Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.... As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee" (Ezek. 35:13-15).

God's promises concerning the land are very explicit. The aliens must be driven out, and those who have rejoiced over its desolation will be utterly consumed. The time is near at hand when God will take away the reproach of the heathen from His people. We read: "And I will raise up for them a plant of renown, and they shall be no more consumed

with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God" (Ezek. 34:29-30). It is plain from this scripture that Israel will again come to the front and the Gentiles will have to take a subordinate place, for the cup of their iniquity is about full. Soon the door of mercy will be closed against them, the day of their opportunity will have forever passed. They have failed to appreciate the privileges of the Gospel, and are turning away their ears from the truth. They reject the teachings of the New Testament and follow the traditions of men. In the Epistle to the Romans Paul warns them not to be highminded, but they have not heeded his advice. He says: "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off" (Rom. 11:21-22). It is evident that the Gentile Church has not continued in His goodness,

and is therefore ripe for the tribulation judgments. Evil men and seducers are waxing worse and worse. The conditions are just as Paul prophesied they would be at the winding up of the Gentile age.

Concerning Israel he says: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15). In spite of this fearful and timely warning to the Gentiles they have somehow gotten the idea that the promises of God to Israel belong to them, and laboring under this belief they are becoming more apostate and rebellious. They are wise in their own conceits, the very thing that Paul warned them against: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25). We have every reason to believe that this time is at hand, and the veil will soon be removed from their eyes.

Perilous times are upon us. The unbelief shown by those who profess to know Christ and claim to have an understanding of the written

Word is alarming. They are ever learning and never able to come to a knowledge of the truth. Men are reprobate concerning the faith. Paul says, "But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was" (2 Tim. 3:9). "Theirs" here has reference to Jannes and Jambres, the magicians who practiced sorcery in trying to compete with Moses in the performing of miracles. In these latter days sorcerers are much more numerous than ever before in the history of Christianity. They work under the cloak of true religion, and thus their deceptive arts are far more dangerous than if their real character were disclosed. Modern witchcraft presents such a fair exterior it is calculated to deceive almost the very elect. But we are warned that these things may be expected at the closing up of the Gentile age.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26-27). There could be no plainer statements made than these. The Deliverer, who is none other than

Jesus Christ, will come out of Sion and will turn away ungodliness from Jacob. Their rejected Messiah, whom in mockery they crowned with thorns, robed in royal apparel, and crucified, will yet sit on David's throne and rule the world.

During the great tribulation, when the Gentiles are suffering divine retribution, God's hand will be kept upon the Jews and they will be gathered back to their own country from the ends of the earth, while governments topple and fall, and the apostate Gentile Church becomes the storm center of His wrath. They will then pass through the refiner's furnace and be melted. Their inflexible natures must be changed, and stubbornness and rebellion removed. There never was a people more set in their ways than the Hebrews, and none that have a more rigid determination to carry out their own ideas and purposes. But God will bring about their transformation, consuming their dross and refining the gold. John the Revelator wrote of the sickle being thrust into the earth and the ripe grapes gathered and cast into the winepress of the wrath of God (Rev. 14:18-20), referring to the suffering which

Israel will have to endure before they have been sufficiently humiliated to become like clay in the hands of the potter. It will take time to do this, but He will surely bring it to pass.

Prophets will be sent among them, who, according to Malachi (4:6), will turn the heart of the fathers to their children, and the heart of the children to their fathers. The centuries that have elapsed since the dispersion will be no barrier, for it has been only as a day in the mind of God. These prophets will teach the people concerning their rejected Messiah.

Malachi also says that Elijah will be sent back to Israel before the great and dreadful day of the Lord. John the Baptist, whom Christ called Elias (Elijah) heralded a new dispensation. We have therefore scriptural reason to believe that Elijah will announce the return of Christ to the Jews, and that he is one of the two witnesses spoken of in the eleventh chapter of Revelation.

During this period the powers of darkness will be active, speaking through false prophets, who will oppose every step of progress that may be made. Satan will do the most in his power before the crisis is reached, preceding

the return of our Lord to this earth. Not only false prophets, but also false Christs will arise, and many will be deceived by them; for they will have power to work miracles, as the magicians did in the days of Moses. Then the scriptures concerning them will have literal fulfillment.

Our Lord gave warning concerning these false Christs, saying, "And then if any man shall say unto you, Lo, here is Christ; or, lo, he is there; believe him not" (Mark 13:21). "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:26-27). There is a sense in which people today are saying, "Lo, here is Christ," or "Lo, there is Christ," for many false religions are in the land, and it behooves every child of God to be on his guard lest he should be deceived.

The "coming of the Son of man" referred to in the above scripture is not at the Rapture, but when He shall have returned from the wedding. It must be remembered that at the

beginning of the Gentile tribulation Jesus will come and catch away His bride for the marriage supper, and after the wedding has been celebrated He will return to Zion. Then will be fulfilled the prophecy of Zechariah: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (14:4).

At this time there will be a great mourning in Jerusalem. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). The Jews who have not already been convinced of the fact that they crucified their Messiah will acknowledge it then. A great work of transformation must be performed in order to bring them to

repentance, and remove from their hands the blood of their Messiah.

When false Christs and false prophets appear at Jerusalem, God will have two witnesses there to repudiate their claims. They will walk up and down the streets of Jerusalem in sackcloth and prophesy a thousand two hundred and threescore days. We are convinced that these two witnesses are Moses and Elijah, because their work will be similar to that which they did in the days of old. They will undoubtedly again be chosen to stand in the breach, to be instrumental in the deliverance of Israel. In Revelation (11:6) we read that these prophets have power over the waters to turn them to blood and to smite the earth with plagues; and also power to shut up the heavens, that it shall not rain during the days of their prophesying. So did Moses in the days of old; and Elijah shut up the heavens for three years, and no rain was sent until it came in answer to his own petition.

After the testimony of the two witnesses has been finished Satan will make war on them and overcome and kill them. Their dead bodies will lie in the streets of Jerusalem for three days

and a half (Rev. 11:9). During this time they that live upon the earth will rejoice and make merry over their dead bodies, and send gifts one to another, because these two prophets who tormented them have been slain. But imagine the consternation of all these workers of iniquity when suddenly the spirit of life from God enters into the bodies of the two witnesses and they again stand upon their feet. "And great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (Rev. 11:11-12). The ascending into heaven of these two prophets that had arisen from the dead will mark another epoch in the history of Israel. A great earthquake will cause the tenth part of the city to fall, and in this earthquake will be slain of men seven thousand. Seven thousand here denotes perfection and shows that all those who reject the testimony of the two witnesses will perish. Those who are left will give glory to the God of heaven. All of this and much more will be required to bring Israel to the place where with grateful hearts they will accept

the message of salvation and be ready to receive their coming King. It is the privilege of Gentile believers to be members of the Bride and be actually present to witness the reception of their divine Spouse when He returns in all of His kingly splendor to rule over those who rejected and crucified Him.

CHAPTER II

THE STORY OF JOSEPH

IN THE STORY of Joseph, who is a type of Christ, are set forth the two works of grace, regeneration and sanctification, and therein is also disclosed the past and future history of the Jews.

Joseph, the favorite son of Jacob, is one of the most interesting characters of the Bible. Fourteen chapters are devoted to his life, and so fascinating and inspiring are these pages that both old and young read and reread them with ever increasing interest. The story of how he was loved by his father, but hated by his brothers and sold by them to the Ishmaelites, and how he won his way from prison to the governorship of Egypt, is remarkable in every detail. His forgiving spirit and the love he showed for his brethren appeal to everyone as being more than human. Notwithstanding

all that he had suffered at their hands, no spirit of revenge or retaliation was manifest in his dealings with them. What appeared to be harsh treatment on his part when they came to him in distress was only a veiled manifestation of his love and interest.

Joseph was the eldest son of the beloved Rachel, for whom Jacob had served her father Laban fourteen years. As an expression of his love for Joseph, Jacob made him a coat of many colors. This aroused jealousy in the hearts of his brethren, who "could not speak peaceably unto him." While these brethren were away feeding their flocks at Dothan, their father sent Joseph to look after their welfare. This was a dangerous journey for a lad of his age, but he went willingly. As they saw him approaching they said, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams" (Gen. 37:19-20). They cast him into the pit, but afterwards took him out and sold him to the Ishmaelites for twenty pieces of silver.

The type of Christ, the only begotten Son of

the Father, is here clearly seen. Christ "came unto his own, and his own received him not" (John 1:11). He was sold for thirty pieces of silver and was put to death by His brethren, the Jews. The pit into which Joseph was cast prefigures the grave in which Jesus lay for three days after He was crucified. Joseph's deliverance from the pit corresponds to Christ's coming forth from the tomb.

While Christ was expiring on the cross the Jews were making preparations for the Feast of the Passover. They were exceedingly anxious to get Him out of the way so they could go on with their festivities undisturbed. His presence was a continual rebuke to them, and they imagined they would have peace if they could only get rid of Him. So desperate and determined were they to make away with Him that when Pilate declared the innocence of Christ, and refused to be responsible for His blood, they cried, "His blood be on us, and on our children" (Matt. 27:25).

When the Jews made this statement, little did they realize what it would mean to have His blood upon them and their children. Within forty years from the time Christ predicted

its ruin, Jerusalem was destroyed by the Romans and it is impossible to describe the horror and degradation suffered by the people during the siege. More than a million souls were slain or carried away into captivity. It seemed that all the righteous blood shed upon the earth from the days of Abel was required of that generation. These calamities came as a punishment from the Almighty for the crime of Calvary.

The siege lasted for more than three years, sword, pestilence, and famine each playing its part in the terrible destruction. The very temple became a scene of carnage and death—"the blood of all sorts of dead carcasses—priests, strangers, profane, standing in lakes in the holy courts, the corpses themselves lying in piles and mounds on the very altar slopes; the fires feeding luxuriously on cedar work overlaid with gold; friend and foe trampled to death on the gleaming Mosaics." Such was the temple at Jerusalem, once the beautiful house of God, but now a "heap of ghastly ruins where the burning embers were half slaked in pools of gore." Six hundred thousand dead bodies were carried out of the gates. Fiends fought

madly for the refuse of the drains,—the blood-stained zealots staggered along the streets like mad dogs. In the pangs of the famine mothers devoured their own offspring; the Jews were crucified on crosses, until there was no more wood to make crosses, and no room for them to stand. The noblest of the young men were sold by hundreds into slavery, or taken to Rome, there to be exposed to the sword in the amphitheater. It is said that the destruction of the city and of the Hebrew people was so great that even Titus lifted his hands toward heaven in solemn protest that he was not responsible for so great a catastrophe.

Wherever the Jews have sought refuge and protection, deeds of horror have been perpetrated against them. The story of their sufferings in Spain alone is full of such unspeakable woe as would require volumes to portray. All kinds of charges were brought against them, and thousands were ruthlessly put to death without warning. Their enemies would fall upon them, seizing their goods and slaying young and old indiscriminately. Their property was confiscated, and yet they were forbidden to leave the country. Their con-

dition was far worse than absolute slavery.

After Joseph was cast into the pit, his brethren sat down to eat and drink, regarding not the anguish of his soul. Even so after the Jews crucified Jesus they stifled the voice of conscience and sat down to eat the Passover. How wonderfully these types are linked together, making a chain that cannot be broken!

After Joseph's brethren had sold him they found it necessary to invent some reasonable story to cover up their crime. So they killed a kid and put the blood on the coat of many colors, and took it to their father, saying, "This have we found: know now whether it be thy son's coat or no." This kid is a type of the Passover lamb that was slain about the time Jesus was crucified. The coat is also a type of sanctification, or the second work of grace.

Jacob recognized the coat as the one he had given Joseph as a token of his love. No doubt he had some difficulty in believing that they had found the coat in the condition it was brought to him, but since he had lost the spiritual fervor he once possessed it was an easy matter for his sons to deceive him. It

was the beast of carnality in the hearts of these young men that had caused them to get rid of Joseph, and the same principle was in the hearts of the Jews who crucified Jesus. While He was suffering the pangs of death on the cross the soldiers were gambling for His coat. After He had arisen from the tomb the chief priests and the Pharisees paid the soldiers money to say the disciples had come and stolen away His body. Like the sons of Jacob they had to make up a plausible story in order to cover up their track.

Jacob refused to be comforted. He could not forget Joseph the son of Rachel. God permitted this to keep ever before his sons the crime they had committed. The punishment the Jews have received during the centuries of their dispersion has kept fresh in their memory the crime of the crucifixion. Hence the bitterness that is often manifested by them as a people when the name of Christ is mentioned. They have sought "Peace, peace," but there has been no peace for them. Their name has been cast out as evil and their wound has been incurable. Jesus said, "Behold, your house is left unto you desolate." Is not the truth of this

manifest to all? Following the destruction of the temple and the city of Jerusalem already described, the land has been in desolation for two thousand years.

When Moses was sent to deliver the people from Egyptian bondage, God commanded him to put his hand into his bosom. He did so and it became leprous. Then he was told to put his hand into his bosom the second time; he obeyed and it was healed (Ex. 4:6-7). This hand represents the hand of God's ancient people that nailed Jesus to the cross and pierced His side. In this awful act the leprosy of sin came unto it, and the only possible way for them to be healed is for the hand to be thrust the second time into the wounds of the One they crucified. The leprosy of the crime is on them until this day, and healing can come to them only through the blood which they repudiated.

The taking of Joseph into Egypt shows how God turned to the Gentiles and left the Jews to their desolation. The years that Joseph spent in prison for an unjust cause represents the time of Christ's humiliation and reproach. When the young Hebrew came from the prison he came not as a criminal, nor did he remain

a servant; he was clothed in princely garments and all the people bowed the knee before him. His rulership was attended with splendor and power, and in his possession were the keys to all the storehouses of Egypt.

Joseph was looked upon as a criminal, and so was Christ. There is as much reproach now in the Cross as there was two thousand years ago; and the name of Christ will continue to be under reproach until He comes again. Then He will not come in humiliation, nor will He be despised and rejected, but He will reign as King over the whole earth. "For the Lord most high is terrible; he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet" (Ps. 47:2-3).

In John's description of the glorified Christ among the seven golden candlesticks, he said, "I saw . . . one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound

of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength" (Rev. 1:12-16).

Joseph as governor over Egypt is a type of Christ in His rulership over the world. Pharaoh caused him to be clothed in a vesture of fine linen, a gold chain was put about his neck; he was made second in power to the king himself and all the people were commanded to bow the knee before him. Those who had looked upon him in his humiliation were now at his mercy. God had enabled him to interpret Pharaoh's dream, and this led to his being released from prison and exalted to this place of honor.

The butler and the baker in the prison symbolize the two thieves between whom Jesus was crucified. One of these servants was taken from the prison and restored to his place, while the other was hung. To one of the thieves on the cross Jesus said, "Today shalt thou be with me in Paradise"; the other one railed on Him and died in his sins.

After Joseph had his prison garments

changed and was brought before Pharaoh and heard the dream related, God gave him the interpretation, which is as follows: "Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass" (Gen. 41:29-32). God never permits calamity, pestilence, or famine to come upon people without previously warning them, and the wise will heed such warning and prepare themselves against the evil day.

After Joseph interpreted the dream he advised Pharaoh what to do to sustain life through the long years of famine that were to come. In this he showed the same wisdom that was manifest in the interpretation of the dream, proving that God was in the message. He advised Pharaoh to look out a man, discreet and

wise, and set him over the land of Egypt; to appoint officers and take up a fifth part of the land in the seven plenteous years, and that they should gather all the food of those good years and store up the corn under the hand of Pharaoh. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?" Turning to Joseph he said, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." "See, I have set thee over all the land of Egypt." Pharaoh also said that no person could lift up his hand or foot without the consent of Joseph.

The dream was fulfilled according to Joseph's interpretation and the granaries of Egypt were filled with corn to last through the famine. When the land was famished and the people cried to Pharaoh for bread, Pharaoh sent them away, saying, "Go unto Joseph: what he saith unto you, do." Joseph opened his storehouses and sold unto the Egyptians, and "all countries came into Egypt to Joseph for

to buy corn; because that the famine was so sore in all lands."

This famine is a type of the spiritual famine that is everywhere manifest. During the past two thousand years God has made the Gentile Church the spiritual granary whence the bread of life has been supplied. But as the famine waxed sore in Egypt so has the spiritual famine throughout the world. There are but few signs of life anywhere. Those who meet the conditions of God's word, of whatever country or nationality, can go to Christ and find help for their souls, just as the Egyptians and others went to Joseph, who had the sole charge of all the food supplies. As Pharaoh committed all judgment to Joseph, so has the Father committed all things into the hands of the Son. Jesus said: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:21-23).

The bread which the people received at the

hands of Joseph to sustain physical life is a type of the broken body and shed blood of Jesus Christ, who said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not" (John 6:35-36). The latter verse refers directly to the unbelieving Jews. The discourse of Jesus, recorded in the sixth of John, on His flesh as being the bread of life thoroughly aroused the animosity in the hearts of the Jews. When He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world," they strove among themselves, saying, "How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is not surprising that they murmured at this and became offended, for it was in their hearts to put Him to death, and if their pur-

poses were carried out in His crucifixion they knew they would have to repent and accept His broken body and shed blood as the only remedy for their sins. This would make bare their wickedness, and place them at the head of all criminals in the history of the world. Is it any wonder that they have withstood the Gospel during the centuries that have passed? God has permitted the iron heel of nations to be upon them until they have almost been ground to powder; but still there is hope. They will yet see the folly of lifting up their puny arms of rebellion against the omnipotent God whom they claim to worship, whose Son they shamefully crucified.

CHAPTER III

JOSEPH RESTORED TO HIS BRETHREN

GOD HAD kept His hand upon the sons of Jacob in a special manner during all the years that had intervened since they sold Joseph, and in His appointed time and way brought them to repentance. He had not forgotten their crime, neither had they; and now when they were least expecting it they had to face it. "Be sure your sin will find you out" (Num. 32:23).

No doubt they would have preferred to go to any other place than Egypt for corn, but there was no other source from which it could be obtained. Their supplies were exhausted; they must have food or perish. So, with the memory of their dark deed haunting them like a nightmare, they went and applied to the governor for help. It was Joseph who carried the keys to the storehouses, and the course he pur-

sued in dealing with his brethren showed more than human wisdom.

The famine was sent as a scourge from the Almighty, not only to bring about the deliverance of Joseph, but that of his brethren as well. "Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

When these ten brethren met Joseph they did not recognize him. Years before they had hated him because of a dream that he related to them in which their sheaves stood round about his sheaf, and made obeisance to it. In another dream he beheld the sun, moon, and eleven stars bowing down before him. Even his father had rebuked him, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying" (Gen. 37:10-11).

Joseph recognized his brethren when they came, and as they bowed themselves to the earth before him he saw the fulfilment of his

dreams. Yet he made himself strange to them, and spoke roughly, saying, "Whence come ye?" He accused them of being spies and of having come to see the nakedness of the land. They affirmed that they were true men and had come to buy food, and in their eagerness to establish their claim, said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." But the third time Joseph affirmed that they were spies, and said he would prove them by having them bring their youngest brother to him. They were kept in prison for three days, then he said that he would detain one of their number while the others returned to their father with food supplies and brought back their youngest brother. This forced them to make a confession. They looked at one another, and said in the Hebrew tongue, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, . . . and we would not hear; therefore is this distress come upon us."

Then they began to accuse one another. Reuben said, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear?

therefore, behold, also his blood is required." Reuben had known all that took place, and had kept the dark secret in his breast all these years, and even though he had made a plea in behalf of his brother when they cast him into the pit, he was equally guilty with the others, and now there was no escape.

There is nothing so hard for an individual to do as to confess his sins. But if he would only stop to consider that sin will surely be brought to light sooner or later, he would see the folly of trying to keep it covered. When trouble comes it is the privilege of everyone to find out why it has been permitted; but usually people continue to battle against the opposing forces without searching for the cause. When Jacob's sons were driven by the famine they should have called a fast, erected an altar of prayer, and waited upon the Lord, which would have resulted in a confession concerning Joseph. This would have required courage, but it would have saved them much humiliation and suffering. So depraved are some people, and so determined to continue in a wrong course, that they often have to be driven to acknowledge their sins under a dreadful scourge of some kind.

Joseph, who had spoken to his brethren through an interpreter, listened to their conversation, and was so moved with compassion that he was obliged to turn away to weep. Then he returned and did as he had said,—he took Simeon and bound him before their eyes.

What a wonderful picture we have here of the love of Christ, whose true character has been veiled to the Jews through the centuries of their dispersion and rebellion! It may have seemed to these men a cruel act to cast Simeon into prison and hold him until their return, but the deed was prompted by love which they were unable to comprehend. So the scourge that has rested upon the Hebrews since their rejection of Christ was prompted by love and has been permitted for their good. They have had no home, no country, and no resting place. As the dove which Noah sent out could find no place for its feet and returned to the ark, so the wandering sons of Jacob will have to return to the place whence they came.

When Christ was delivered up to be crucified, Pilate, having repeatedly affirmed the innocence of his prisoner, washed his hands and declared himself free from His blood. But the stains

were not to be so easily removed. Pilate was a Roman governor, and symbolizes the part the Gentiles had in the crucifixion. All who took part in that deed, both Jews and Gentiles, will have to drink the cup of sorrow to the dregs before their guilt is removed. Pilate tried to throw all the responsibility on the Jews, just as the Gentiles are doing today. They despise the Jews because they crucified Christ, while they themselves are opening His wounds afresh and putting Him to an open shame. If they believe that the crime of the crucifixion rests entirely upon the Jews, they should know that it must be atoned for, and should try to bring them to repentance.

No spiritual progress can be made among the nations until the crime of Calvary has been confessed, and the sooner this is brought about the better it will be for all. As a people the Jews will not repent and acknowledge Christ until they return to the land of their fathers, and every possible effort should be made to turn their faces in that direction. God's judgments are even now impending, and there will continue to be wars and national disturbances of every kind to force them back. The only safety for them

and others is for them to return. In all probability the nations will continue to refuse, as they have in the past, to interest themselves in God's ancient people, and His judgments are destined to fall and break them into fragments.

The Gentile churches are still appropriating to themselves the promises made to Israel. They are presumptuous enough to believe that the Millennium will be brought on through the Gentiles. They claim to be the true Israel. They are not willing to admit that this is blasphemy, but such it is. In Revelation 2:9 we read, "Know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." The misappropriation by the churches of scriptures that relate to the Jew has hindered God's work for centuries, and has been one of the most subtle devices of the enemy to defeat the restoration. The devil knows his time is short, and if he can keep both Jews and Gentiles in the dark as to the final destiny of Israel he will continue to hold his dominions. But out of the darkness that has so long enshrouded the earth the light is beginning to shine.

The truth regarding the restoration is Sa-

tan's greatest foe, and anything he can do to obscure this light he will attempt. He knows that the triumph of this truth will eventually cause his arrest, when he will be chained and locked up in the pit. It is a God-given privilege for every Christian believer to be a light-bearer upon this subject, and thus help to precipitate the overthrow of Satan's kingdom in the earth.

If Jacob had been true to God his sons would have been forced to a confession long before adversity drove them to it. Parents neglect their Christian duties and lose their spiritual fervor, and the result is their children take their own course in life. To neglect to rein them up at an altar of prayer where the secrets of their hearts may be made manifest is perilous. When Jacob talked to his sons about his gray hairs and sorrow, he was trying to appeal to them through human sympathy. If he had kept his spiritual sword with a keen edge he would have thrust it into the core of iniquity and uncovered their wickedness many years before this. Little did he know what they were concealing from him. Since he had lost the spirit of discernment, they had been suc-

cessful in keeping him in the dark. In other words, he had failed to keep the fire burning on the altar of his own soul, and in this condition he was easily deceived. Where the spirit of Jesus is there is also discernment. When people have lost Christ out of their lives they are at the mercy of false prophets and false doctrines, and in fact, of any of Satan's arts and devices. They are often carried away by vain hallucinations that bring them in touch with the underworld of spirits. This comes as the result of laying down the Cross and letting things take their course, rather than resisting and overcoming opposing forces.

It was the spirit of jealousy in the sons of Jacob that caused them to despise Joseph and sell him to strangers. If Jacob had dealt wisely with his sons when he saw its manifestations, even when Joseph related his dreams to them before he was sent to Dothan, their sin might have been uncovered and Joseph saved from their treachery. Jealousy is the most deadly foe that can lurk in the human heart. Well has it been said, "Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame" (Song of Solomon 8:6).

There is nothing more destructive than fire, and a vehement flame sweeps everything in its course. So it is with jealousy, it spares nothing. The innocent are usually its victims: there is no torture that has not been inflicted upon them by those in whose hearts the demon of jealousy has found a lodging-place. When people, especially the young, develop symptoms of this dreadful disease, they ought to be put under the strictest discipline and be dealt with by a firm hand.

Joseph kept his garments spotless through all his varied experiences with his brethren and among the Egyptians. There was no stain on his record. False accusations were made against him by Potiphar's wife, thus making him the most beautiful type of Christ we have in the Bible. In meeting such a character his own brethren, who had the sin of years covered up in their hearts, were humbled and made to confess their guilt.

There is something about the presence of a holy person that makes the guilty feel exceedingly uncomfortable. They can endure the company of hypocritical professors, but the presence of one whose character reflects the

image of Christ is exceedingly distasteful and often embarrassing to them.

It is useless to try to deceive Christ. He can read the inmost thoughts of the heart. Some may think their sin has been covered and forgotten, but sooner or later their records will be made bare; hidden things will be brought to light, and they will have to meet the penalty. How much better to confess and forsake sin and obtain forgiveness! "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Secrets that have been carried in the bosom for years have been made manifest under the preaching of the Gospel, or by personal contact with those who had the Spirit of Christ. God alone can transform the heart, and this can be done only when conditions are met. If parents could only get their children to meet the conditions they would be saved much sorrow. An appeal to human love or sympathy is all right in its place, but it will take the power of God and the atoning blood of Christ to bring about a transformation that will stand the test.

Jacob grieved too long over the loss of Jo-

seph and Rachel when he should have been waging spiritual warfare in his own house. If he really believed that Joseph had been slain, as reported, he had the consolation of knowing that his son's soul was at rest. "Blessed are the dead which die in the Lord" (Rev. 14:13). When people continue to grieve over departed loved ones, it shows that the affections are not set on things above.

Nothing could seem more cruel to Jacob than the demand that was made for Benjamin. He held him close to his heart with the plea that he was all that he had. How like many today who are suffering the pangs of spiritual famine, yet are unwilling to tear the idols from their breasts and surrender them up that relief may be obtained! Jacob would not have given up Benjamin if he had not been compelled by circumstances to do so. When the food supplies were all gone, and starvation was again staring his family in the face, he consented. Had he been in a better condition spiritually it would not have been so hard for him to comply with this request.

When Jacob asked his sons to return to Egypt for more corn they refused to do so unless

Benjamin should accompany them. Judah said, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever." In his extremity Israel consented and let Benjamin go. He commanded them to take the best fruit in their vessels. A little balm, and a little honey, spice and myrrh, nuts, almonds, also double money with the money that was found in the mouths of their sacks. This he wanted to be given to the man as a present. Then he said, "If I am bereaved of my children, I am bereaved," and sent them away with a prayer that the Almighty would give them mercy before the man.

Benjamin accompanied by this present symbolizes the consecration that must be made before the blessing of entire sanctification may be obtained. There is no such thing as obtaining the pearl of great price without an entire surrender of all to God. Jacob's sons had found favor with Joseph and received from his hands the bread which sustains physical life, and this

symbolizes regeneration, or the imparting of life to the soul in the first work of grace. Now, a second trip must be undertaken, and greater demands were made upon them than before. The journey from Canaan to Egypt was a hazardous one, especially in time of famine. The country was infested with robbers and their lives would be in peril. Well did their father know this, hence his reluctance to yield up Benjamin.

There was only one place of safety for the house of Israel. Joseph knew this and made every effort to bring his brethren to repentance so that he might nourish them and their father from his storehouses in Egypt through the five years of famine that were yet to come. If Benjamin had not been given up, all would have been a failure. There was as great a work to be done in the heart of Jacob as in his sons.

When man has reached his extremity it is God's opportunity to undertake for him. There are but few who will let Him have His way with them. The majority, like a drowning man, resist the efforts put forth for their salvation. How little man knows of himself! How small is his comprehension when he fails

to see the hand of God trying to save him! Seeking to save his own life when his soul's eternal interests are involved, he loses it. Oh that man could comprehend more fully the greatness of the Almighty! He is infinitely more interested in the welfare of those for whom He gave His son to die than they can possibly conceive. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Jacob should have profited by past experiences, and after he was bereaved of Joseph, should have risen above the low level on which he had been living. At Peniel he had wrestled all night with the angel, whom he at first supposed to be a man. He had heard that Esau, his brother, was coming to meet him with four hundred trained men. Memory was haunting him, for he had deceived his father Isaac and taken the birthright from his brother, whom he was now afraid to meet. He sent his flocks and herds across the ford Jabbok, sending Rachel and Joseph last, and remained to spend the night alone in prayer. During the night he

found it was more than a man or an angel who was striving with him, yea, it was Jehovah himself with whom he wrestled. He had to confess that his name was Jacob, which means "supplanter," or in other words, a rascal.

Again we are reminded that there is no way to find favor with God until the heart is made bare before Him. One cannot prosper or prevail with Him with unconfessed sins in the breast. Jacob had some great weaknesses, but during that night of wrestling he prevailed, and from thenceforth his name was changed. He was now called Israel, meaning, "a prince," and he went forth to meet Esau with the assurance that God's protecting hand was over him, and that his brother would not be permitted to harm him.

Jacob was prone to idolize those who were first in his heart's affection, and God had to deal severely with him. He buried Rachel at Ephrath soon after the birth of Benjamin, and no doubt the Lord took her away from him because of his tendency to make an idol of her.

Jacob was shrewd in finances, a characteristic that has ever clung to his posterity. In his business dealings with Laban, his father-in-

law, he was more than a match for him. There is no other class of people on the globe that show the adroitness in money matters that the Israelites do, thus proving how this characteristic has been transmitted to later generations.

CHAPTER IV

THE TWO WORKS OF GRACE

THE TWO TRIPS that Jacob's sons made to Egypt for corn illustrate the two works of grace,—regeneration and sanctification. Joseph's harsh dealing with them represents the work of the law. Paul says: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24-25).

Sin is the transgression of the law. Every unforgiven sinner is a criminal in the sight of God. Through the suffering and death of Jesus Christ, the great Antitype, a way of escape has been made from the penalty of a broken law. If there were no law, there would be no way to bring a sinner to a consciousness of guilt, so that the conditions of pardon might be met. If Joseph by speaking roughly to his

brethren had not made them feel the weight of their sin, they would never have been brought to repentance. By the experiences through which they were taken they were made to fear and tremble; they were brought down into the dust in humiliation and their guilt regarding their brother was brought afresh to their minds.

So with every sinner that comes to Christ. The law reveals his lost and undone condition and he is made to realize that without a Savior he has no hope. Then he comes pleading no merits of his own, but as a beggar at the foot of the cross, beholding his crucified Redeemer as his sacrifice and only Mediator. When conditions are met, through Christ's abounding mercy the burden of sin is removed from his heart and divine life is imparted. He becomes a new creature in Christ. Then he can sing:

"Free from the law, oh, happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all."

The Holy Spirit flashes light upon the heart of every sinner, and gives him the opportunity

to repent and obtain forgiveness. If he refuses to do this he will become hardened under the preaching of the Gospel, and if he continues in his sins he will die without hope. Every time a person turns away from the pleadings of God's Spirit his chances for heaven are lessened.

There is no way to bring sinners to a knowledge of salvation without first preaching to them the terrors of the law. Sinai must always come before Calvary. The law is placed as a plumbline by the side of the sinner's life and shows him where he is constitutionally wrong or has failed to do right. The word "schoolmaster," a pedagogue, refers to a person whose duty it was to conduct children to school. They were often unwilling to go, but the pedagogue grasped them with a rough, firm hand and led their unwilling feet to the schoolroom. He was not the teacher, but the one who brought them to the teacher for instruction.

Some people object to the preaching of the law, claiming it is not divine love. John Wesley said he believed in preaching the law and the Gospel. There is no other way to bring

souls under conviction but to proclaim the terrors of a violated law. The difficulty with modern evangelism is, the preachers are afraid to declare the whole counsel of God, and therefore there is in the hearts of the people no fear of the consequences of sin. A person must realize that he is lost before he will seek for pardon. An unawakened sinner has neither fear nor divine love. Awakened by the law he has fear without love. Fleeing to the Cross for mercy he receives regenerating grace, and then has both fear and love. His fear is not all removed and his love is not made perfect until a second work of grace has been wrought in his heart.

There is a great difference between regeneration and sanctification. Each is a distinct, instantaneous work, wrought by the Holy Spirit. When a sinner comes to Christ he has nothing but his sins to bring, and how to get rid of them is his one great concern. But the regenerated person has something good to bring. He has been ransomed and is called upon to present himself and the best he has to God. There can be no reserve on his part. In coming he says:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only Thee."

This complete consecration is symbolized in Jacob's surrender of Benjamin. To become justified one must surrender to God and live up to the light one has. In sanctification a deeper consecration is demanded; there must be an absolute giving up to God. The best things that He has given to us or permitted us to have must be dedicated to Him.

This truth is illustrated in Abraham's offering up of Isaac, the child of promise, the one who was first in his heart's affection. In like manner, every believer must surrender those things which he holds most dear. There is usually some one thing that is the most difficult to give up. The Lord puts His finger on the dearest idol—for no one is saved from every vestige of idolatry until the carnal nature has been destroyed. The consecration of the sinner is initial and primary, but that of the believer seeking holiness is more heart-searching, and penetrates to the very depths of his nature. What was before given in a general way is

now itemized and transferred to God, just as a deed is drawn up to transfer ownership. All is brought to Christ in a most solemn covenant, and if one thing is withheld, the experience of sanctification cannot be received. When all has been fully consecrated to Christ there is a sweet-smelling odor that ascends from the altar. This is typified by the myrrh, aloes, and spices included in the present which was sent by Jacob to Joseph when Benjamin was surrendered.

When Jacob's sons appeared the second time before Joseph, Simeon, who had been bound and left in prison, was brought to them, and they delivered Benjamin and the present. When Joseph enquired concerning the welfare of their father, they replied, "Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance." Then Joseph looked upon his brother Benjamin and said, "God be gracious unto thee, my son," and hastened out of their presence to find a place to weep. After washing his face and refraining himself, he commanded that a feast should be spread for them. These brethren had met the conditions required of

them by Joseph, a type of Christ, and he was now ready to bestow his blessing upon them.

Sanctification, or a spiritual feast, always follows a complete consecration and faith in the atoning blood of Christ. This is the bread that Jesus had reference to when He said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Every sanctified soul has a continual feast.

Joseph seated his brethren at the table according to their birthright, "And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs." Why he should do this was beyond their comprehension, and no doubt caused some uneasiness, but they drank and made merry with him. Benjamin's mess is another type of the sanctified experience.

After the feast, with laden beasts the sons of Jacob started on their return journey, no doubt thinking their troubles were at an end; and indeed this was true to a greater extent even than they imagined. Joseph had commanded his steward to put every man's money into his sack's mouth, as he had done before.

and also to put his silver cup into Benjamin's sack. When they were not yet far away he sent this steward after them, who overtook them, and accused them of rewarding evil for good by stealing his master's cup. This was incomprehensible to them and they declared their innocence. Although they had not rewarded evil for good on this occasion they had done so years before when their younger brother had been sent to look after them as they kept the flocks at Dothan, and they had sold him to the Ishmaelites.

Overwhelmed by the accusation, with one accord they said, "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." They did not believe that it could be found with any of their number. Imagine their surprise and consternation when the cup was found in Benjamin's sack. They had agreed that the one with whom the cup was found should be put to death; and they had also promised under oath to deliver Benjamin again to his father.

The old saying is that the darkest hour is just before the dawn, and so it proved at this time. They could see an open sepulcher, and

their aged father, with his gray hairs, going down into it in great sorrow. They would be unable to make good their promises to him. The fact that they were responsible for the disappearance of Joseph made the present situation doubly hard to bear, and now they tried to atone for their former crime by preserving the life of Benjamin. Judah pleaded that he himself might be detained as a bondman, saying that he could not endure to see the suffering of his father if Benjamin were not returned to him. The lad had been placed in the breach to bring both the young men and their father to Joseph that he might be made known to them.

When Joseph saw their distress he could not refrain himself before the Egyptians who stood by, and cried, "Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard" (Gen. 45:1-2).

The sending out of the Egyptians symbolizes the putting away of the Egyptian nature, or as Paul calls it, "putting off the old man."

This must precede the union of the soul with Christ. The carnal nature must be expurgated before the true character of Jesus can be revealed to the heart.

Joseph's father and brethren had met the conditions. They had left Simeon and had brought Benjamin with a present and also double the amount of money. After they had been brought face to face with their sin and had not tried to save themselves, but had consented to become bondmen or even to die, it was God's opportunity to work in their behalf. Then Joseph said, "Come near to me, I pray you. And they came near. . . . I am Joseph your brother, whom ye sold into Egypt." He told them not to grieve or be angry with themselves because they had sold him; that God had sent him before them to preserve life. If he had not spoken to them kindly and given them a few words of encouragement, their hearts would no doubt have failed them, and they would have been unable to rally from their shame and disgrace. The time had come for their wound to be healed, and whereas they had gone to the depths of humiliation, and suffered untold misery, Jo-

seph now assured them that God's hand had been overruling in it all. He said, "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, . . . and a ruler throughout all the land of Egypt."

Thus we see how true is the scripture: "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). It is exceedingly difficult for the children of God to realize this when they are passing through the refiner's furnace, or when the hand of persecution is raised against them. The tendency is to murmur and to charge others with causing their trials and disappointments. While it is true that there are persons who yield themselves as the instruments of Satan to bring adversity, yet God would not permit it unless He had a wise purpose in doing so. Without His permission Satan could have no power at all. It is a sad thing for people to be so depraved that they can be used in this way, and God forbid that they should try to justify themselves in so doing. Jesus said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

As the sons of Israel were made known to Joseph the second time they met him, so will the Jews know Christ and accept Him as their King when He comes to earth again.

When Pharaoh heard that Joseph's brethren had arrived, he and his servants were greatly pleased; and without even a request on the part of Joseph he commanded that wagons be given them for their wives and little ones and that they should go back to the land of Canaan and bring their father and all their households. He said, "I will give you the good of the land of Egypt." He told them not to regard their stuff, for there would be abundance in Egypt for all of them.

Joseph gave to each of his brethren provisions and changes of raiment, but to Benjamin three hundred pieces of silver and five changes of raiment. "And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way" (Gen. 45:23). The abundance of pro-

visions that Jacob received was only an earnest of what awaited him in the land of Goshen where all his needs would be supplied without money and without price.

Pharaoh symbolizes the Gentile nations, which will enrich Israel after the restoration. When the sons of Abraham have been gathered back to the land of their fathers, the nations will bring treasures to them. Isaiah says: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. . . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish;

yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel" (Isa. 60). Israel will be the head of the nations, and the kings of the earth shall minister unto them. Jerusalem will be the metropolis of the world. Its walls shall be called Salvation and its gates Praise. It is then that "a little one shall become a thousand, and a small one a strong nation." Had Pharaoh refused to show favor to Joseph's household, God would have brought his kingdom to desolation, as he did in after years when the king refused to let Israel go under the leadership of Moses.

When Jacob heard that Joseph was yet alive and governor over all the land of Egypt his heart fainted and he believed it not. His spirit did not revive until after he had seen the wagons that were sent to carry him. Then he

said, "It is enough; . . . I will go and see him." He went, and there beheld his long lost son in all his glory and splendor, with the riches of Pharaoh's kingdom at his command. When Joseph presented himself to his father "he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face" (Gen. 46:29-30).

Joseph had already chosen the land of Goshen for his father's household to dwell in. He was too wise to have them mixed up with the Egyptians, for they were shepherds, and shepherds were an abomination unto the Egyptians, and there would have been continual strife if Israel had not been separated from them. Joseph advised his brethren to tell Pharaoh that they were shepherds, even though this occupation was despised by the Egyptians, and this was the direct cause of their receiving Goshen as the place of their habitation.

Here we find in type the doctrine of separation from sinners. The line must be drawn between the righteous and the unrighteous, between the holy and the unholy. There can be no fellowship between a Christian and the un-

godly. There must be a separation, and this always brings the reproach of the Cross. Paul says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

The only conditions under which the heart can be made the temple of the Holy Ghost is complete separation from all idolatry and sin. To fellowship hypocritical professors is to be a partaker of their evil deeds. God has not promised to be a father to those who do so. If people would secure and keep His favor

they must refuse to touch that which is unclean. Even the experience of regeneration will enable one to draw these lines of separation and live without committing sin, or fellowshiping those who do; and the sanctified life is a still higher state of grace, which better enables one to discern between the false and the true. While a person in the experience of justification may have many infirmities and make mistakes, he abhors sin and lives above it. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." If one who is justified does not commit sin, certainly one in the sanctified experience could not do so. A sinning religion is the popular religion of today, but it carries with it the brand of Satan. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." "In this the children of God are manifest, and the children of the devil." Here are plain statements, showing a sure way to distinguish the children of God from the children of the devil—the former do

not commit sin. "Whosoever doeth not righteousness is not of God" (1 John 3).

To Nicodemus, who came to Jesus by night to inquire the way of salvation, He said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This learned rabbi, a ruler of the Pharisees, did not understand how a man could be born again when he was old. He had no conception of true conversion, or the spiritual birth to which Jesus referred, and said, "How can these things be?" Then Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3).

Multitudes of professed Christians today, like Nicodemus, know nothing of the spiritual birth, and for this reason they advocate a sinning religion. If their dead souls were quickened by the Spirit of Christ they would know how God looks upon sin and would see how utterly impossible it is to be a child of God and yet be a transgressor of the law. "For sin is the transgression of the law" (1 John

3:4). "The soul that sinneth, it shall die." "But if a man be just, and do that which is lawful and right, . . . hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God" (Ezek. 18:4-9).

A justified person then, will not commit sin. The average professor will say, "How can this be? Is it possible to live without committing sin?" He asks this question much as Nicodemus asked, "How can a man be born when he is old?" He does not understand it because he has never been born of the Spirit. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Spiritual things are understood only by the aid of the Holy Spirit. "The natural [or unconverted] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of

God" (1 Cor. 2:12). Sin renders one spiritually blind and unable to see until the heart has been transformed by grace. One whose deeds are evil hates the light, and if a person is not walking in the light he is stumbling in the darkness of this world and will eventually plunge into the abyss from which there is no deliverance.

Before a convert has gone far in the Christian life he will find a foe within that impedes his progress. This is the "old man" or the Adamic nature. Before divine life is imparted to the sinner this man of sin rules in his heart without a rival. In regeneration the new man, or Adam the second, takes control, but there is continual strife for the mastery. If Adam the first prevails, transgression of the law follows, and this brings the soul into condemnation. The carnal mind "is not subject to the law of God, neither indeed can be" (Rom. 8:7). This strife often continues for months or even years, and if the "old man" is not put to death he will ultimately gain the victory, and the result is the spiritual and eternal death of the soul.

The heresy that the believer must always

have these two natures is unscriptural and soul-destroying. It minifies Christ and the blood and magnifies the power of Satan. The Old Testament types illustrating this strife all teach the eradication of sin. For example, the strife between Ishmael and Isaac, representing the two natures, ended in Ishmael's being cast out. In the case of Esau and Jacob, the former representing the old nature, or the flesh, there had to be a separation, or Jacob would have suffered death at the hand of his brother. Agag, the king of the Amalekites, is another type. Saul spared him, but holy Samuel put him to death. The Amalekites always typify the flesh, and God's method in dealing with them was extermination.

The doctrine of suppression is not taught in the Scriptures. Sin is not to be repressed or kept under, but destroyed, purged, consumed. The "old man" is bound by the Holy Spirit in regeneration, but as soon as the way is made plain, he must be turned over for execution. The Holy Spirit is the executive of the Godhead, and when given the opportunity will put him to death in the twinkling of an eye.

Regeneration is a birth, or the impartation

of the divine life; sanctification is a death, or the destruction of the Adamic nature. These two works of grace constitute Christian perfection—the panoply of the soul. As used here “perfection” denotes heart purity. It means that the believer has been cleansed from all sin, actual and original. This is not the perfection that Adam had before the fall, for men are still encumbered with infirmities. Christian perfection occupies a place of its own distinct from Adamic perfection, angelic perfection, or that absolute perfection which belongs to God only. When Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48), He did not mean perfect in the absolute sense, but that we are to be free from sin and perfect in divine love. The heart can be delivered from pride, hatred, and all evil affections and become endowed with all the Christ-like graces—perfect peace, perfect trust, perfect faith, perfect love. This is what is meant by being filled with the fullness of God.

CHAPTER V

ISRAEL IN BONDAGE

JACOB, when about to die, made Joseph take an oath that he would bury him in the land of Canaan. Before leaving Canaan for Egypt he had prepared his sepulcher in the field which Abraham had bought for a burying-place, and when he died a very great company went up with Joseph to the burial, including all of the Hebrews except their little ones, and also the servants and elders in Pharaoh's house. There was great mourning for seven days, then Joseph and his company returned to Egypt.

Jacob had left each of his sons his parting blessing. He had prophesied the dispersion of Israel through Simeon and Levi. "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." The curse here

symbolizes the judgments that fell upon them and scattered them asunder on account of their iniquities. Of Judah he said, "Thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. . . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49). The Messiah was to come and the regathering of Israel was to take place through the tribe of Judah.

Christ came while there was yet a king ruling in Judah. This is one of the most convincing arguments in the Scriptures that Christ is the Shiloh of prophecy. Why should Israel look for another Messiah? God's word cannot fail. The lawgiver and scepter departed from Judah with the death of Herod. Forty years after the crucifixion the army of Titus destroyed Jerusalem, and the Jews were scattered to the uttermost parts of the earth. It seems incomprehensible that Israel to this day should be so blind. They have no scepter and no lawgiver, and Jerusalem has already been trodden down by the Gentiles for nearly two



THE WANDERING JEW

Centuries have passed; he still grasps his money-bag. The road
sodden with the oblique drift of rain; the sky has lurid openings. He
passes the Crucified with dreadful thoughts.

thousand years. Would God ever have permitted the destruction of the temple, abrogated the sacrificial offerings, and allowed the holy place to be trodden down if Shiloh had not already come?

Centuries of hardships and persecution inflicted by the Gentiles, together with the suspension of their sacrificial worship, should be sufficient to teach them the folly of looking for another than Him who has already come.

When Joseph died he too gave command concerning the removal of his remains to the land of Canaan. "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" (Gen. 50:24). Joseph was one hundred and ten years of age when he died. He was embalmed and put into a coffin in Egypt to await the time of deliverance for his people, when his bones were removed to Canaan.

This Canaan is the land that God promised as an inheritance to the seed of Abraham, and

He will yet fulfil His promise and gather them from the ends of the earth and establish them there. The barriers that are in the way, from a human standpoint have seemed to be insurmountable, but all things are possible with God. That for centuries the land has been trodden down by aliens is no reason for believing that God has altered His plans for Israel.*

Peter wrote: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8).

As Jacob's bones were taken back to Canaan and buried, and two hundred years later Joseph's remains were removed thither; so will Israel be taken from their spiritual graves and restored to the land of their fathers.

When God told Abraham to get out of his own country and from among his kindred and from his father's house to the land that He would show him, He said, "I will make of thee a great nation, and I will bless thee, and make

*The World War, since the foregoing was written, removed the greater obstacles. Palestine is now being reconstructed by God's ancient people preparatory to the coming of their crucified and rejected Messiah.

thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2-3). God has literally fulfilled His word, and His hand has been against those who have persecuted the seed of Abraham. Nations have been destroyed from the face of the earth because of their treatment of the Jews, and greater punishment will be yet inflicted upon the Gentiles. Their governments will be demolished and kingdoms brought to desolation in the day of their visitation. Woe be unto those who put a stumblingblock in the way of Israel. Evil is pronounced against them and verily God will bring it to pass.

After Jacob and Joseph died there arose a new king over Egypt who knew not Joseph. The children of Israel grew stronger and stronger and the land was filled with them. This stirred up jealousy in the heart of the new king, and he said unto his people, "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also

unto our enemies, and fight against us, and so get them up out of the land." So he commanded that taskmasters should be set over them and that they should be given heavy burdens. But the more they were afflicted the more they multiplied and grew.

This is true in a spiritual sense with the people of God. The more they are persecuted the stronger they become. The blood of the martyrs has been the seed of the Church. When the devil did all in his power to blot Christians out of existence, feeding them to the lions and making of them torchlights for the city of Rome, he was only fanning the flame of holy zeal which continued to sweep on until it had reached the utmost boundaries of the Roman empire. The younger Pliny, within the first century, wrote to the Emperor that Christians in his province were very numerous, and that persecution did not destroy them. He also said that they sang hymns about One called Jesus, and that they paid taxes,—a very excellent testimony for a Roman to give.

When a Church is no longer persecuted by Satanic agencies, but has become popular with the world, it is evident that it has gotten off the

Bible line and has nothing in it antagonistic to the world. In meeting the opposition of the adversary it is comforting to know that we are in Apostolic succession and treading the path of the primitive Church, also that afflictions will not prove a hindrance, but rather a blessing to those who are engaged in the cause of Christ.

The Egyptians made the children of Israel to serve with rigor, and made their lives bitter with hard bondage. They compelled them to work in mortar and in brick, and in all manner of service in the field. They built cities, Pithom and Raamses, for Pharaoh. Their burdens were multiplied, and their labor made as galling as possible.

The climax of persecution was reached when Pharaoh commanded that all the male children of the Hebrews should be slain. He tried to compel their midwives to slay them as soon as they were born. He charged that every son that was born should be cast into the Nile, and that the daughters should be saved alive. God looked upon this scene and remembered His promise made to Abraham, Isaac, and Jacob, and began to undertake in behalf of their deliverance.

A son—a goodly child—was born to the wife of a man of the tribe of Levi. “And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink” (Ex. 2:3). It was this Hebrew mother’s faith in God that caused her to prepare the ark for the infant. She did what she could, and when the end of human strength and resources is reached it is God’s time to show Himself strong in behalf of those who put their trust in Him.

Miriam, the sister of the child, stood afar off to see what should be done unto him. About this time the daughter of Pharaoh came down to the river. On seeing the ark she commanded her maidens to bring it out from among the flags. When she opened the basket the child wept. She recognized it at once as being of Hebrew parentage, and had compassion on it. The little girl, who had watched the proceedings from afar, went and asked the princess if she should call a nurse for her of the Hebrew women, and having received permission to do so, brought the child’s mother. The little maid showed much wisdom in all that she did. She

had no doubt helped to hide her little brother for weeks previous to this, and had been told what to do in case the child was found by the Egyptians.

The Hebrew mother now triumphantly carried her infant away to nourish it and was promised wages. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water" (Ex. 2:10).

Moses was a type of Christ, and in order to understand the true meaning of the bondage of the Israelites in Egypt and their deliverance, this truth must be kept in mind.

At the time Christ was born Herod commanded that all the male children should be slain, and Joseph and Mary had to flee into Egypt to protect Him from the sword. And here in Egypt where all the male children were to be destroyed, Moses was nourished in the house of the king. Jesus was born a king. In Hebrews we read, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of

God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26). Moses put aside his princely robes, refusing a kingdom and a crown, and went back to his own people, rather than disown them and be a partaker of the deeds of the Egyptians.

Christ was crucified with the following inscription over His head: "JESUS OF NAZARETH THE KING OF THE JEWS." At the time Christ came, the Jews were under the Roman power, and they were looking for someone to restore to them the kingdom. They were expecting the Messiah to come in earthly glory and be crowned king. But Jesus said, "My kingdom is not of this world," and they were unable to comprehend the spiritual kingdom. This was very humiliating to those who were smarting under the Roman yoke. When Pilate wrote the inscription, "King of the Jews," over the cross, they tried to get him to change it, but he refused to do so.

Christ had to suffer affliction and reproach and be rejected and crucified before He could

be exalted by the Father to His right hand in glory, whence He shall come again to judge the quick and the dead, and to reign in triumph over the earth. Moses had to pass through similar experiences with his own people who had to endure much suffering before they were ready to accept him as their deliverer. The Jews said, "We have no king but Caesar," and since the scepter and lawgiver departed from Judah, Caesar has indeed been their king. Their servitude has been similar to that which their fathers suffered under the Egyptian taskmasters.

Moses knew that he had a special work to do for his own people and was eager to begin it. As he looked upon their afflictions from day to day his heart was stirred within him and in his anxiety to be used of God in their immediate deliverance he became over zealous.

One day as he went out to his brethren in the fields he saw an Egyptian smiting a Hebrew. "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Ex. 2:12).

The slaying of the Egyptian symbolizes

Christ's slaying the man of sin in the human heart, which His own crucifixion and death also prefigure. As Moses buried the Egyptian in the sand, so the man of sin must be buried before we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Moses thought no one saw him kill and bury the Egyptian, but when he went out the next day and saw two of his Hebrew brethren striving together he learned of his mistake. When he tried to make peace between them they resented his interference, and one said, "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known" (Ex. 2:14).

When the man of sin is slain in the human heart it cannot be kept a secret. There is an old adage, and a true one, "Murder will out." Many a skeleton has been dragged from its hidingplace revealing the deeds of those who had long been fugitives from justice. There

is no cessation on the part of the avengers of blood until hidden things of darkness are brought to light. The man of sin is a criminal and a fugitive in the sight of God and must be put to death. When he breathes his last the event is of such great importance it cannot be kept a secret. Christ, in the person of the Holy Spirit, slays His antagonist, then takes possession and controls the heart. The person thus delivered then becomes the temple of God and is like a city set on a hill whose light cannot be hid. He must witness to the work, and in so doing he will find a separation between himself and the world such as otherwise could never have been effected. The light of the Spirit will stream forth from the windows of his soul and flash upon dark places revealing the sins of others. A person thus sanctified and set apart will be dreaded and shunned by the workers of iniquity who will do all in their power to eclipse his light and escape having their evil deeds exposed. Jesus said: "And men loved darkness rather than light, because their deeds were evil" (John 3:19).

"It is written, Be ye holy; for I am holy" (1 Pet. 1:16). There is no such thing as hav-

ing a holy heart until sin has been destroyed root and branch. Until then there is continual strife. A man once made the statement that he had Christ in one side of his heart and the "old man" in the other, and he said, using his own words, "They do not mix," meaning there was no strife. In his case the truth is that Christ was not in his heart at all, and the Egyptian nature had the complete mastery; but the enemy was subtle enough to deceive him.

In the heart of the regenerated person, while there is strife, the man of sin is kept under control. In the sanctified heart sin has been destroyed and there is no longer strife between the new and the old nature. There was no contention after the Egyptian was slain. If he had not been slain he would have overpowered and killed the Hebrew, but Moses was more than a match for him, and his tyranny was brought to an end.

It has been said that Moses made a great mistake in slaying the Egyptian. This may be true, but God overruled it for the good of himself and his people. Moses needed some severe discipline and it was God's plan to give it to him in the forty years that followed. He

must be made to realize his own weakness and his dependence upon God for protection. He had to learn that the battle was not his, but the Lord's; that while he had been chosen to deliver the Hebrews, he had no power within himself to convince them of this fact, but must wait until it was made known to them by Jehovah. Before they could appreciate a deliverer they had to serve Pharaoh forty years more.

When Moses found that his slaying of the Egyptian was known, great fear came over him and he fled for his life. He knew that Pharaoh would soon be on his track and no mercy would be shown him. He was directed by the angel of the Lord to the land of Midian where he sat down by a well of water. In every spiritual desert it is the privilege of the child of God to find a well of living water. Some blood-thirsty zealot may relentlessly pursue him, but like Moses by the well or Elijah by the brook, he will find a place where he can rest and be refreshed.

At the well where Moses sat down to rest he met the daughters of the priest of Midian who came to water their flocks. When the

shepherds refused to let the young women draw water from the well, Moses drove them away and watered the flocks himself. When the maidens returned home in the evening their father asked, "How is it that ye are come so soon today?" They said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock" (Ex. 2:19). The priest, whose name was Reuel, sent them back to call this supposed Egyptian to their dwelling, where he remained. Later the Midianite priest gave Moses his daughter Zipporah in marriage.

The rejection of Moses by his own brethren when he tried to make peace between them symbolizes the rejection of Christ by His own people, the Jews. In one case they said, "Who made thee a prince and a judge over us?" And they declared they would not have the man Christ Jesus to rule over them. Moses' turning away from his brethren and going to the land of Midian, where he took a bride, symbolizes Christ's turning away from Israel and going to the Gentiles, from whom He is taking His bride. The time Moses remained in Midian symbolizes the present dispensation, in which

the Gentiles have the privilege of accepting Christ and becoming His Bride.

It was humiliating from a human point of view for Christ to turn away from His own people and minister unto Gentiles, who were looked upon by the Jews as dogs. This is shown by His reply to the Syrophenician woman who came requesting Him to heal her daughter, who was grievously vexed with a devil. He said, "It is not meet to take the children's bread and to cast it to dogs." She replied, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." When she showed that she was willing to be classed with Samaritan dogs she received untold blessings from the bountiful storehouse of the Master, who said, "O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. 15:28). Humility always precedes faith. It was the spirit of humility in this woman that caused Jesus to look upon her with favor and grant her request. There is no quicker way up than down, and all who will be exalted must first be abased.

If the Gentiles would only manifest this spirit today what a great transformation would take place! The Bride would soon be robed

and ready to meet her divine Spouse and the deliverance of Israel would be speedily brought about, but instead of this, Gentiles have become self-righteous and high-minded. They are wise in their own conceits, and feel that they have need of nothing. They imagine that God has cast away His earthly people and that the promises to Israel are all fulfilled in themselves. They claim to be the Israel of God and to occupy the first place in His favor.

“Zipporah,” the name of Moses’ bride, means “A bird.” A bird flies and sings. Judging from her name, there must have been an outpouring of love from the heart of Zipporah, causing her to sing. In the Song of Solomon the bride is compared to a dove cooing for its mate. The bride of Christ is on the wing; her relationship to the heavenly Bridegroom causes her to sing His praises continually, and to take the wings of the morning and to fly to the uttermost parts of the earth in His service.

People who are proud, selfish, and ambitious have no song; their tongues speak perverse things, and in their pride and arrogance they acknowledge no superior. We find this the condition of most of the Gentiles today,

who have forgotten the rock whence they were hewn and the pit from which they were dug. How frail is man! How prone to have an exalted opinion of himself!

Oh for the spirit of humility and praise,—
for hearts that are abounding with gratitude
to Him who sacrificed His own life to redeem
them from the curse and make them partakers
of His holiness!

CHAPTER VI

MOSES RETURNS TO EGYPT

GOD makes no mistakes. To Moses, no doubt forty years seemed a long time to tarry among strangers in a strange land; but this was necessary for his own discipline, for the further chastening of the Hebrews, and for the good of those with whom he sojourned. What a privilege it was for the Midianites to have such a person as Moses with them! What wonderful condescension on his part to dwell among them, considering that he might have been heir to a throne!

God, who knows the frailty of every human being, was fitting Moses for a great career. He was to take Pharaoh's yoke from the necks of his people, and lead them out so they could become a great nation whose God was the Lord.

"And it came to pass in process of time,

that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob" (Ex. 2:23-24). During the years that Moses was absent it looked as though God had forgotten His promise to Abraham; but He had not forgotten, He was looking upon them in their galling servitude, waiting for them to get to the place where their deliverance could be brought about. They would have been unwilling to leave their Egyptian haunts, had not their oppression become unbearable. They must be so weary of Pharaoh's yoke that death would seem preferable to continuing in his service, otherwise they would not have submitted to the leadership of Moses. The severity of their taskmasters at last brought them to where they were willing to make a break for freedom.

In like manner the yoke of the Gentile nations has been so galling to the Jews that they have long been crying for deliverance. Their faces have been turned toward their ancient

patrimony with the hope that some day they might build again the Holy City and be re-established. The wailing place outside the walls of Jerusalem, where some of the Jews gather to weep over their dispersion and the desolation of their land, indicates their state of unrest. They have been unable to rise up and break their yoke and have looked in vain for help. Their Messiah came in fulfilment of prophecy, but they did not recognize Him, and nailed Him to the cross. The Gentile yoke was on the Jews when Christ came the first time and will so continue until He comes again and pours out His judgments on the nations.

Moses returned to Egypt after an absence of forty years, taking with him his bride, who rode upon an ass, symbolizing royalty. At the rapture the Gentile bride will be caught away. Then, as the plagues were visited upon Egypt, so will the judgments of God fall upon the nations, precipitating a speedy return of the Jews to Palestine. After they have been brought together they will still have to pass through great affliction and furnace fires to prepare them to meet and accept their coming King who, according to prophecy, will return to

Mount Olivet with His bride (Zech. 14:4). He will not be despised and rejected then, but "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4). Then will be fulfilled the prophecy of Isaiah: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come" (63:3-4). All rebellion will be put down, and tyranny shall cease. The great men of the earth will prostrate themselves in the dust and cry for the rocks and hills to fall upon them to hide them from His presence. There will be some among them, however, who will repent when He pours upon them the spirit of grace and supplication. "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10).

Fearful plagues were visited upon Egypt,

and Pharaoh's kingdom was brought to desolation. So it will be when God's judgments are poured out upon the earth. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Gospel privileges have been extended to the Gentiles, who for the most part have failed to appreciate them. The day of their opportunity is coming to a close and will be followed by the outpouring of God's wrath. People are becoming more and more hardened. There is but little respect for God and His word, especially the teaching concerning the restoration of Israel. The unbelief and infidelity on this subject among professed Christians is appalling. Instead of co-operating with Him and helping to carry out His plans for the Jews, they are doing all in their power to discourage them and hold them in Gentile bondage, which has been worse than Egyptian slavery.

"The gifts and calling of God are without repentance," and His wrath will be poured out upon the nations, as it was upon Pharaoh, for hindering the regathering of His people. The deliverance of the Hebrews from Egypt was a great event, but the deliverance of Israel

from the Gentiles will be much greater. Jeremiah wrote: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land" (23:7-8). The "north country" undoubtedly has reference to Russia, which contains a greater number of Jews than any other country on the globe. This prophecy was written about six hundred years before Christ.

The slaying of the firstborn of Egypt, the killing of the paschal lamb, and the placing of the blood over the doorposts, all have wonderful significance. The firstborn of Egypt symbolizes Adam the first, or the man of sin. Wherever the blood was found on the doorposts of a Hebrew home the firstborn was spared. There was a great difference between the firstborn of the Hebrews and that of the Egyptians. There was no command for the Egyptians to kill the lamb and place the blood over the doorposts,

and there is no law of God that can spare the Egyptian of sin,—he must die. A way of escape was made for the Hebrews, who sustained an entirely different relationship to God.

Egypt, containing these two great nations, is like the human heart in which the spiritual birth has taken place. The firstborn of the Hebrews symbolizes the new man and the first-born of Egypt the “old man,” or carnality. The strife between the two nations had reached the limit of God’s forbearance, and deliverance had to come to Israel or the Egyptians would have triumphed over them and blotted out their name as a people.

Similar conditions exist today between the Hebrews and the Gentile nations. In many places the Hebrews have suffered great losses, their hopes have been blasted and they have only a little strength left. It is time for the Lord to arise for them, lest their hearts should fail them and they should cease to strive for a separate existence. Israel is God’s firstborn and heir to all He possesses. God said to Moses: “And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn” (Ex. 4:22). The only escape for Israel from

the judgments that are soon to fall upon the Gentiles is to accept the Messiah whom they once rejected, and have His blood applied to their hearts. It is not probable, however, that they will be converted in any great numbers until they return and are reestablished in their own land. Then prophets will be raised up at Jerusalem to preach to them, and forces set in operation that will bring them to repentance. According to prophecy the latter rain will fall, and as before stated, the spirit of grace and supplication will be poured out upon them. The great work of refining will be done after their home gathering. They will be forced to a decision and must stand for or against Christ.

A vast number of Israelites will never reach the Promised Land. The Scriptures teach that only a remnant will be gathered. In the days of old they failed to enter Canaan because of their unbelief and hardness of heart, even after wonderful miracles had been wrought in their deliverance from Egypt. They had become so depraved through Egyptian slavery and practices that they refused to be disciplined, and so lost Canaan, their promised inheritance.

David exclaimed: "How oft did they provoke him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy. . . . Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men" (Ps. 78).

With the exception of Joshua and Caleb, only the younger generation were permitted to enter the Promised Land. Moses, who represented the law, could lead them no farther than the borders of Canaan. Here his leadership was transferred to Joshua (Jesus).

During the centuries of Israel's dispersion they have been suffering the penalty of a broken law. The rod of correction which has been upon them has been extremely grievous, and

those who have been hard-hearted and rebellious, like Israel in the days of Moses, will never possess the land. God has had to wait for centuries for a generation to rise up among them whose hearts were not so hard and bitter against Christ, their rejected Messiah. Even in the past few years a remarkable change has taken place, and some concessions are being made on their part which show that deep conviction is settling down upon them; and while they are not yet ready to make a public confession of Christ, many of them are secret believers and only waiting for a favorable opportunity to embrace Christianity.

The following is an account of the manner in which the Jews excommunicate a person, and will give the reader an idea of what a Christian Jew has to suffer at the hands of his own people.

The person who is to be excommunicated is forced to lie across the threshold of a synagogue, to be trodden upon by the feet of the congregation as they pass out. The excommunication ceremony is often witnessed by a vast concourse of people. It begins by the silent and solemn lighting of a quantity of black wax

candles and by opening the tabernacle wherein were deposited the books of the law of Moses. The chiefest among the rabbis, the fiercest enemy of the condemned, orders the proceedings. The people fix their eager eyes upon him as he stands implacable. The words of execration are chanted in loud, lugubrious tones, while the thrilling sound of a trumpet mingles with the curses.

The black candles are reversed and made to melt drop by drop into a huge tub filled with blood. "With the judgment of the angels and of the saints we excommunicate, cut off, curse, and anathematize—with the consent of the elders and all the holy congregation in the presence of the holy books." All the curses of the books are pronounced upon him. They say, "Cursed be he by day, and cursed be he by night. Cursed be he in sleeping, and cursed be he in waking; cursed in going out, and in coming in. The wrath and fury of the Lord shall henceforth be kindled against this man and shall lay upon him all the curses which are written in the book of the law. The Lord shall destroy his name under the sun and cut him off for his undoing from all the tribes of Is-

rael, with all the curses of the firmament, which are written in the book of the law." The people are warned not to speak with him by word of mouth nor by writing nor show any favor to him. They are not allowed to be under one roof with him, nor come within four cubits of him, nor read any paper composed or written by him. As the blasting words are uttered the lighted candles are suddenly immersed in the blood, a cry of religious horror and execration bursts from all, and in that solemn darkness and to those solemn curses they shout, "Amen and Amen." (From *The Story of the Nations*.)

Of course, if the cause for which a person was excommunicated was a just one God would not look upon the act with displeasure and it would be conducted in quite a different spirit. The law of Moses was very strict in regard to dealing with apostates or those who brought offense to Israel. This is shown by the treatment Achan received, when he, with the members of his family and all of his stuff, was taken outside the gate and stoned to death and burned with fire.

The spirit in the Jews which put Jesus to

death is the same as that which excommunicates Christians, and proves that those who keep the letter of the law may be apostate at heart. Otherwise they would have recognized the Messiah and would not have had Him condemned and crucified. There are not many persons today who are able to discern the Spirit of Christ. Their spiritual understanding is darkened, and they are ready to take up arms under the black banner of Satan and to do all in their power to stop the work which God called His people to do.

It would seem to one who is unacquainted with all the facts, that the punishment of the Jews has been greater than they deserve, but this cannot be true. Verily, it is no pleasure to God to lay the rod of affliction on anyone. "For he doth not afflict willingly nor grieve the children of men" (Lam. 3:33). Every stroke that they have received has been necessary to bring them to the place where they will confess their sins and acknowledge Christ as their Lord and King.

Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). When

people persecute the children of God or otherwise cause them to suffer there is no possible way for them to escape punishment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

The curses which the Jews have pronounced upon the Christians have come back upon their own heads, and before their complete deliverance is brought about they will have to pay the utmost farthing. In like manner the Gentile nations that have persecuted the Jews must suffer fearful retribution. God has the right to chasten His own people, but woe unto those who dare to wield the rod themselves or stand by and say, "Aha." The day is near at hand when vengeance will be visited upon them. The very fact that He has seen fit to punish the Jews has given the Gentiles boldness to afflict them.

As plague after plague was being visited upon Pharaoh, he repeatedly promised to deal fairly with Israel and let them go; but when Moses intreated for him and the hand of God was lifted for the time, he hardened his heart and refused to make good his word. The Gen

tiles have already been punished for afflicting the Jews, but all that they have hitherto received is only a drop in the bucket compared to that which is to come. A time of trouble is not far distant that will take the crowns from the heads of sovereigns and bring their kingdoms to desolation.

While the hand of God has been upon the Jews, the Gentiles have been vainly puffed up in their fleshly minds, and have exalted themselves beyond measure. Although many of them make a profession of Christianity, by their lives they refuse to acknowledge Him as the One supreme over all. Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2). But when the plagues came thick and fast he became more humble and said: "I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail" (Ex. 9:27-28). When God's judgments are falling on the nations no doubt they will say it is enough and lend a helping hand toward getting the Jews back to Palestine. Un-

til then they will make no effort to get the Gospel to them.

There are at present all kinds of missionary enterprises for the heathen, and much time, labor, and money are being spent to convert them, without, however, much success. But there is very little effort to take the Gospel to the sons of Abraham, although the Scriptures plainly teach that through them all the nations of the earth are to be blest. Why this long delay? Why does the Church fail to see God's plan? Is it not because the Gentiles are in much the same spiritual condition the Jews were in when Jesus came? Satan, the arch-fiend, and foe of Israel, has blinded their hearts in order to impede the restoration.

CHAPTER VII

THE RETURN OF THE ARK

IN THE DAYS of Eli the high priest, when Israel had become corrupt, Samuel was raised up to be the dispenser of God's word to the people.

Hannah, the mother of Samuel, was a holy woman. She consecrated her son to the Lord before his birth, and after he was weaned denied herself the privilege of having him with her, but took him to the house of the Lord at Shiloh, saying, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1:28). When he was grown up we read of him, "And the word of Samuel came to all Israel" (4:1). Those whom God has chosen to do a special work have usually had a consecrated father or mother, or some spiritual background. The life of Samuel should be an

incentive to every mother to consecrate her children to the Lord in their infancy.

When Samuel was yet a child God made known to him that judgments would come upon the house of Eli, whose sons, Hophni and Phinehas, had "made themselves vile" and he had not restrained them. Twenty years passed before this warning message was fulfilled, giving Eli and his ungodly sons ample time to repent, but they failed to heed the warning. Hophni and Phinehas hardened their hearts and stiffened their necks, and met sudden destruction.

When parents indulge their children and give them loose rein, as is done everywhere in the apostate Church, the result is extremely disastrous. There was no quicker and surer way for Eli, as the high priest of God, to plunge the nation into idolatry than to fail to discipline his sons. No greater weakness can be shown by those who fill important places in the Church and ministry than by failing to restrain and discipline their children. Strength of character is required to stand against those who are wilful and wayward, especially if they are endeared to us by human ties and relation-

ships; but thanks be to God, it is possible to be true to Him under all circumstances.

“Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek” (1 Sam. 4:1). In this battle Israel was defeated. Then Eli and his sons did something that theretofore had been unknown in Israel. They allowed the ark of God to be taken from Shiloh to the field of battle, if perchance its presence might bring deliverance from their enemies. In this they were much like the ministers and people of to-day, who trust in mere religious observances, but are without the Spirit of God,—having a form of godliness, but denying the power thereof.

In this battle Eli’s two sons were slain, the ark was captured by their enemies, and when the aged priest heard the news of the battle, he fell backward off his seat and broke his neck. At this time the wife of one of his profligate sons gave birth to a child whom she named Ichabod, which means, “The glory is departed from Israel.”

When the ark was brought to the scene of battle, “all Israel shouted with a great shout,

so that the earth rang again." This stirred the Philistines to greater activity. They were afraid and said, "What meaneth the noise of this great shout in the camp of the Hebrews? . . . Woe unto us! for there hath not been such a thing heretofore." They were reminded of the plagues with which the Egyptians had been smitten, and said one to another, "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight." God would not fight for Israel with Eli and his ungodly sons in the priesthood, and their rash act in taking the ark to the battlefield only resulted in strengthening their enemies and causing their own utter defeat. Thirty thousand footmen were slain, and those who were left fled to their tents.

God had said to Israel, "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. 28:13). Therefore when the battle went against them and four thousand of their

men were slain their leaders should have called the nation to prayer and repented of their sins. Instead of this they were so presumptuous as to take the ark from its resting place and put their trust in it. Presumption is the counterfeit of faith.

It was God's plan that Israel should never suffer defeat, but should be the head of all nations on the earth. When He refused to fight for them it was proof that they had grievously sinned and provoked Him to wrath. There was no other way by which defeat could come to them. He says, "I am the Lord, and there is none else, there is no God beside me" (Isa. 45:5).

To Joshua He said, "Every place that the sole of your foot shall tread upon, that have I given unto you." "There shall not any man be able to stand before thee all the days of thy life." "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1). This, of course, was on condition that he be strong and very courageous and observe to do according to all the law, and not turn from it to the right hand or to the left. Joshua had reason to be in

great distress when Israel was defeated at Ai. He should have begun at once to search for the cause of their fleeing before the enemy.

It is God's plan that His children should triumph over all the power of the enemy, but to do this they must keep His commandments and have His law written in their hearts. There must be self-abasement on the part of every individual and a desire to honor and glorify His name. He has declared that no flesh should glory in His presence; that He is a jealous God and will not give His glory to another. One who is possessed with a spirit of humility will always find favor with the Lord. There is nothing within man that should cause him to become exalted and have a high opinion of himself. When he begins to lean upon the arm of flesh and rely upon his own strength, God will fail to stand by him and his enemies will triumph over him.

The sons of Eli were proud, selfish profligates. They had no respect for the office which they filled, and lived only to satisfy their fleshly desires and appetites. Representing the priesthood as they did it could not have been otherwise but that God's judgments would fall

upon them and that all Israel should suffer as a consequence. It is one of His unchanging laws that the innocent suffer with the guilty, and thus the iniquities of the parents are visited upon the children even to the third and fourth generation.

When Israel refused to hear God's prophets and broke their covenant and crucified their Messiah, their glory and strength were transferred to the Gentiles, which is symbolized by the capturing of the ark by the Philistines. The seven months that the ark remained among the Philistines symbolize the period of the dispersion of Israel and their regathering. "Seven" denotes perfection and stands for the fullness of time. The Philistines were glad to get the ark, not because they desired to worship the true God, but to use it as a means to defeat their enemies and to rob Israel of their strength.

After they had taken the ark to Ashdod and set it up in the house of Dagon their god, they were sorely vexed, for the hand of God was heavy upon them in the destruction of their idols, and the men of Ashdod were smitten with grievous diseases. Dagon was found

fallen prostrate before the ark. With great fear and trembling the priests set him in his place again upon the floor, with his head and the palms of his hands broken off (1 Sam. 5).

This temple, with its idolatrous worship, is a type of the human heart. Dagon here symbolizes the man of sin who must be put to death. The fact that Dagon's head came off in the presence of the ark shows that sin is not to be suppressed, but must die. When the priests found that their idol was demolished they refused to ever tread again upon the threshold of Dagon. In the sanctified heart all intruders are barred and the place is kept holy by the blood of Christ.

With the ark on their hands the Philistines found that they had more than they contracted for, and their lords came together to devise plans by which they could get rid of it. They said, "What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath." But they soon found that conditions were no better at Gath, for the people were also smitten with diseases. There was a very great destruction among them. The hand of the Lord

upon the Philistines was similar to the plagues that were sent upon Egypt just before the deliverance of the Hebrew children from their bondage.

From Gath the ark was sent to Ekron. Then a great cry went out from the Ekronites, saying, "They have brought about the ark of the God of Israel to us, to slay us and our people." Everywhere that the ark rested the idols of the people were destroyed, and they were sorely vexed with diseases of which many died. Therefore all the lords of the Philistines decided to send the ark back to its own place in the land of Israel.

The ark symbolizes, not only the Holy Ghost, but the true Church, the body of which Christ is the living Head, and against which He said the gates of hell should not prevail. The members of this body have always been rejected and persecuted. It is a pilgrim body, having been forced to go from place to place since the beginning of the gospel age. Wherever the truth is preached, idolatry is put down, and those who are unwilling to give up their idols are ever seeking to get rid of the ark, or the representatives of the Cross. In the old mon-

archies, Christians suffered martyrdom because their doctrines, lives, and practices were opposed to idolatry. Multitudes sealed their faith with their blood in England, being true witnesses for Christ. They had to hide in the dens and the caves of the mountains to escape death at the hands of their persecutors. Nero, the heathen emperor of Rome, for his own pleasure fed them to the wild beasts before the eyes of thousands of spectators.

As did the Philistines, so the Gentiles as a people are now rejecting the ark. Multitudes among them call themselves Christians, but are unwilling to give up their idols and bear the reproach of the Cross. Their worship in the fallen Churches is without spirit or life. They will not be governed by the teachings of the New Testament, but vainly follow the traditions of men. Wherever there is a true revival a cry goes up from the hypocritical professors, much like the cry from the Philistines when their idols were destroyed and they were smitten with diseases on account of the presence of the ark.

Ministers who are filled with the Holy Spirit can no longer hold pulpits in the popular

churches. The official members will send them out of their midst as the Philistines did the ark. They will prefer charges against them and send them from place to place. Everywhere in Christendom the ark is being rejected and people are hardening their hearts against God. It is very evident that this dispensation is drawing to a close and there remains nothing for the people but spiritual desolation and ruin.

When the Philistines decided to send the ark back to Israel it was placed upon a new cart with two milch cows hitched to it. The new cart has wonderful significance. It symbolizes a new religious movement in the last days. The old cart, or church, will never take the ark to Israel, for it is given up to idolatry and the works of the flesh. Its members have made friends with the world and grieved away the Spirit of God. In their pride they have appropriated to themselves the promises referring to the future of Israel, hence their lack of interest in God's ancient people is not to be wondered at. Doubt and skepticism upon the subject of the restoration show an absence of the Spirit of Christ. The modern Church is cursed with unbelief.

When the tribulation judgments begin to fall upon the nations, the Gentiles will be anxious to get rid of the Jews, in the hope that the hand of God may be lifted off them. While they have no particular interest in the Hebrews, they will be forced to lend them a helping hand when God undertakes their deliverance, and they will lose no time in trying to get Israel out of their midst. There is a remarkable similarity between the attempts of the Philistines to get rid of the ark, and Pharaoh's final consent to let Israel go when the plagues were visited upon Egypt.

A new religious movement is born when Spirit-filled men and women are forced out of the old Church. Jesus said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6:22). The Reformation in Luther's day started in this way. When the old religious movements become so apostate that they will no longer accept the truth there must be a division, and the result is a "new cart" (church) movement. And so it will be when the Jews are forced out

from among the nations. They will again bear the ark of the Lord, not in a literal sense, but will have the spirit of the true Church.

The Philistines were in doubt as to whether their afflictions and calamities had come by chance, or because of the presence of the ark of God among them, and they resolved to put the matter to a test. They hitched to the cart two cows that had never had the yoke upon them and were no doubt entirely unfamiliar with the country, and their habits were not such as would cause them to go in the direction of Beth-shemesh. Their calves were also left behind. Therefore, when these cows took the ark to the borders of Israel, the Philistines were doubly sure that the God of Israel was directing them.

The Philistines were full of skepticism, even though they had passed through great affliction, and it took something out of the ordinary to convince them that God's hand was upon them because of the ark. The old Church is suffering spiritual ruin today because of the skepticism in regard to the restoration of the Jews. Spiritual children are not being born among them because they are unwilling

to get rid of their idols. When the scriptures concerning the restoration are fulfilled infidelity will be wept away. Nearly all the Old Testament and a great part of the New was written for the Hebrews, and the Gentiles have the privilege of profiting by these warnings and examples.

So long as Israel remains a distinct and separate people, as they are today, and the promises of God are not fulfilled in the gathering and re-establishing of them in their own land, Satan's kingdom will flourish. All of his plans to defeat and overthrow Christ's kingdom in the earth are climaxed in his efforts to prevent the restoration. If Israel be not gathered back, the Word of God would fail, but not one jot or tittle of the law will go unfulfilled.

Much is being said of late about the coming of the Lord, and nearly all classes of people are now accepting this doctrine as scriptural, but even the most ardent advocates of the second coming seem to lose sight of the fact that the Jews must be reinstated in their own country before Zechariah's prophecy (14:4), and many others, can be fulfilled: "And his feet

shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." This is no figurative speech, it literally means Jerusalem; no other interpretation can be given to it.

It must be remembered that the second coming embraces two parts: the Rapture, when the Gentile bride is caught away, and later the appearance of the heavenly Bridegroom and the Bride before Jerusalem. The nuptials will take place somewhere above the firmament, but the most glorious of all will be Christ's reappearance at Jerusalem in all of His kingly glory and splendor to be looked upon by His ancient people. Jude says, "And Enoch also, the sev-

enth from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The interval between these two parts of the second coming is the tribulation period, when God's judgments will be poured out upon the earth, and the sons of Jacob in great numbers will return to the Holy Land. Even now their faces are turned in that direction and many thousands have already returned. Not many years ago there were only a few hundred Jews in all Palestine. At this time there are nearly a hundred thousand in Jerusalem alone. The rich valleys of Palestine are settled by Jews. The Turkish government has removed the restrictions regarding their entering the land.

God's word is being fulfilled while men are trying to prove that it never will be. They profess to believe the Bible, but are not willing to accept the literal fulfilment of the prophecies

concerning Israel. The Lord usually permits the eyes of men to be blinded, that they may display their human weakness and ignorance before He demonstrates His power in the revelation of truth which they would fain set aside. This has been true in all ages and will continue so to be until the end of man's sinful and rebellious existence.

It is the divine plan to choose the foolish things of the world to confound the mighty. He says, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God..." (1 Cor. 1:19-21). The scripture following says, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

It was the time of the wheat harvest when the Israelites saw the ark being returned to them. "The cart came into the field of Joshua, a Beth-shemite, and stood there, where there

was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord" (1 Sam. 6:14). The stone here represents the ancient landmarks to which the ark must return. The offering up of the kine as a burnt offering unto the Lord, and the cutting in pieces of the wood of the cart, show that the Gentile Church will have accomplished its mission when the ark is returned to Israel. For nearly two thousand years the Gentiles have been the custodians of true religion, and their final rejection of the Holy Spirit, symbolized by the Philistines' sending the ark back to Israel, will leave the Gentile nations exposed to the wrath of the Almighty God,—and the Jews will again become the custodians of His Word and the cupbearers of salvation.

"The Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord." Five lords of the Philistines were standing off watching the proceedings, and when they saw that Israel

had received the ark and offered sacrifices they returned to Ekron.

Some of the Israelites became curious and looked into the ark of the Lord, for which Jehovah smote fifty thousand and three score and ten men among them. This caused great lamentation, and the people feared and trembled, saying, "Who is able to stand before this holy Lord God? and to whom shall he go up from us?" They acted much as the Philistines did when they sent the ark from one city to another. "And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord, come ye down, and fetch it up to you."

There will be a time of great refining after the spiritual ark has been carried to Israel. Many among them will be curious and skeptical and will reject the truth, in spite of all the messages that God's prophets may deliver to them, and being a hindrance to the cause they will be cut off in judgments. Those who believe will have to pass through great furnace fires to have the dross eliminated from their characters.

The men of Kirjath-jearim were not afraid

of the ark and brought it to the house of Abinadab and sanctified his son to keep it. Here it remained twenty years, and Israel lamented after the Lord. Then Samuel the priest of the Lord, who was raised up to rebuke apostate Israel, said, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines" (1 Sam. 7:3). He commanded that all Israel should be gathered together to Mizpeh, where he would pray to the Lord for them. They obeyed, and after they had fasted they drew water and poured it out before the Lord, and confessed their sins. In like manner will the Jews confess their sins after they are gathered back to Jerusalem.

When the lords of the Philistines heard that the children of Israel were having a revival at Mizpeh they went up against them in battle, but this only caused Israel to become more desperate in their cry to God for help and deliverance. They said to Samuel, "Cease not to cry unto the Lord our God for us, that he will

save us out of the hand of the Philistines.”

Samuel offered a sucking lamb for a burnt offering, and cried unto the Lord, and the Lord heard him. On the day that the Philistines drew near to battle against Israel the Lord thundered with a great thunder and they were discomfited and smitten. “So the Philistines were subdued, and they came no more into the coast of Israel.”

After the Jews have gathered back to Jerusalem their troubles will not be over. When the revival begins the enemy will stir up adversaries to fight against them, but these will be overpowered and Jehovah will fight for Israel. Their triumph will be glorious when God has subdued all their enemies.

CHAPTER VIII

THE AFFLICTION OF JOB

THE Book of Job is a most remarkable production. Its forty-two chapters are devoted to the life of one man,—more space than is given to a single individual elsewhere in the Old or the New Testament. From the first chapter it holds the reader with ever increasing interest.

Higher critics hold that no such person as Job ever lived, but their arguments are without foundation, and show the frailty of the natural man in trying to cope with divinity.

Job is a type of Christ. His great affliction shows how the curse fell upon him, as it did upon Christ, who was made an offering for sin. His story also keeps before the world an object lesson of the backslidings, afflictions, and future restoration of Israel. When these things are understood, the book is simple

enough for any spiritual-minded person to grasp the truth. Flippant comments upon the affliction of Job are heard from the lips of all classes; but a study of the types leads one to exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

The first three verses of the first chapter contain a description of the character of Job and the place he held in divine estimation:

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east."

When God declares in His word that a person was perfect and upright it should be convincing evidence that it is possible today to attain to the same condition. He commanded Abraham to walk before Him and be perfect.

By this is meant Christian perfection, which is obtained through the atoning blood of Christ by two definite works of grace, justification and sanctification.

In regeneration, when the soul is justified, one's actual transgressions are removed; sanctification removes spiritual pollution, or inherited sin. These two works of grace form the panoply of the soul and are absolutely necessary to fit and robe one for the skies.

The human heart becomes the temple of the Holy Ghost by the removal of carnality through the atoning blood. The climax of all Christ's work on earth was the sending of the Holy Spirit, or Comforter, to apply the blood and take possession of the heart. He said to His disciples: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17).

Sanctification and the baptism with the Holy Spirit are one and the same experience. There has been much confusion on this subject from

the fact that the figure for cleansing is not always the same. John the Baptist said to his disciples: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12). Fire inheres within the Holy Ghost and is a great purifier; the Holy Ghost is the fire. To use another figure, He applies the blood and takes possession of the heart which is henceforth to be His temple.

Some persons go so far as to say that there is a baptism with blood and also a baptism with fire. They say they are sanctified by the blood, a baptism with which the Holy Spirit has nothing to do; then, as a distinct work from this, they claim to receive the baptism of the Holy Ghost and fire. This is heresy in its worst form and calculated to open the way for evil spirits to enter into the heart and take possession. Paul emphasizes this truth when he says, "One Lord, one faith,

ONE BAPTISM" (Eph. 4:5). May God help every believer to enter into the Holy of Holies by the blood and be washed from his spiritual pollution,—in other words, receive the baptism with the Holy Ghost and fire.

Job had this experience, therefore God said he was perfect and upright. He had seven sons and three daughters. Seven is the Bible number denoting perfection. He had seven thousand sheep. Of all animals the sheep is the most submissive, and more fully than any other animal illustrates the traits of true Christian character. The sheep also is a type of Christ who was "the Lamb slain from the foundation of the world."

The camels, the oxen, and the asses also have wonderful significance. The camel has great endurance and is fitted for long journeys through the desert. Some dromedaries are very swift. The ox is noted for his strength, also his gentleness, and his submission to the yoke of his master. The ass symbolizes royalty.

Job and his great household were like Israel, God's firstborn,—he was the greatest of all the sons of the East. Israel, the seed of Abraham,

was once the greatest nation on the globe and will again occupy this place.

Much of Job's trouble came through the profligacy of his sons. They had seven-day feasts and ate and drank with their sisters in epicurean style. They were given up to the works of the flesh. There is an evil day approaching for anyone who gives himself over to surfeiting and drunkenness. Job saw that his sons and daughters were in danger of provoking the wrath of the Almighty, and after the days of their feasting were over he was accustomed to rise up early in the morning and offer sacrifices for them; for, he said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." The time came when they were beyond his restraining power and they continued to eat, drink, and make merry until sudden calamity came upon them.

The cutting off of Job's sons is a type of the spiritual death of Israel, who for their profligacy and works of the flesh were given over into the hands of their enemies. Job, the mediator between God and his wicked sons, like Christ, was delivered up for the destruc-

tion of the flesh; not because he was sinful, but in his affliction he represented the children of disobedience upon whom the curse fell.

When Christ was expiring on the cross He cried, "My God, my God, why hast thou forsaken me?" While He was bearing the sin of the world God turned away and could not look upon Him. Job had a similar experience.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not

forth thine hand. So Satan went forth from the presence of the Lord" (Job 1:8-12).

Satan evidently did not believe in Job's integrity, for he declared that Job did not serve God from love, but because God had blest the work of his hands and increased his substance in the land. He was quite positive that if Job's possessions were taken away he would curse God to His face.

How often we see a similar spirit manifested by the ungodly, who accuse the righteous of having some selfish interest in serving the Lord. Being reprobate of mind and having no love for God themselves, they cannot understand how others can render a love service to Him.

It is a deplorable fact that most people who profess to serve God do have selfish motives. Satan knows this and accused Job of belonging to this class; but God would not have challenged him with a person of this character. He had proved Job and knew that he would stand the test of loss of property and children and yet maintain his integrity. So He gave Satan permission to take all that Job possessed, but forbade him to touch his body. Most peo-

ple would have gone down under a stroke of this kind, but Job triumphed.

Satan's plans to overthrow Job were wisely made. No doubt he counseled with his arch-fiends and enlisted their services. God did not interfere, but let him take his course. Four calamitous events were to take place in rapid succession, the plan being to overwhelm Job with the news of these calamities, not giving him time to regain his composure between the events.

This is an old device of Satan in spiritual warfare, and one which he has successfully used since the fall of man; hence the old saying that misfortunes never come singly. When troubles begin to come one may look out for more to follow, and usually for the worst to come last.

The first messenger who came running to Job with exhausted strength and breath told how the oxen were plowing and the asses feeding beside them, when the Sabeans had fallen upon them and taken them away; and he also said, "Yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." Five hundred yoke

of oxen and five hundred she asses with the servants who took care of them were no small loss.

Most professing Christians on receiving such news would have been completely overcome. Not many would have stood the test and kept their equanimity. Job appears to have remained in utter silence after receiving the report, thus proving to Satan that he was firmly grounded in righteousness.

While the servant was yet speaking there came also another and said: "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee." Seven thousand sheep and their shepherds were now consumed and Job was left without even a lamb to make a sacrifice; and still he remained in a state of composure.

About this time Satan may have feared that his scheme would not work after all; nevertheless he continued his work of destruction. "While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the

servants with the edge of the sword; and I only am escaped alone to tell thee."

The oxen, the asses, the sheep, the camels, with the servants, were now all destroyed, still Job remained unmoved. He had not uttered a hasty word or shown the least excitement, to the dismay and chagrin of Satan, whose eyes were fixed upon him with anxious anticipation.

There was now only one more calamity to be reported to Job and the messenger breathlessly hastened with the news, but Job was prepared for it and listened calmly. "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." Imagine Satan's discomfiture when Job, on receiving this last message, arose, rent his mantle, shaved his head, and fell down upon the ground and worshiped, saying, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away;

blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

Satan's plans had all collapsed in utter failure, and he was not anxious to meet the Lord and give an account of himself, but as a defeated foe, skulked away in the darkness.

Just how long it was before he presented himself before the Lord again is not known, but it was long enough to prove to him and all others concerned that Job was a conqueror, having maintained his integrity though he had been deprived of his children and all his possessions. And now in the depths of poverty he was the same Job that he was before, a perfect and an upright man, fearing God and eschewing evil. Satan's accusation had been that Job served God because he had been prospered in temporal things, but his charge was proven to be false when Job suffered the loss of all these things, and yet remained unchanged.

In other dispensations, in some cases, notably those of Job, Abraham, Jacob, and Solomon, great temporal possessions were permitted. These riches symbolized the future riches and glory of Israel, the coming kingdom

of Christ on the earth, and teach lessons in type that people should learn. But for those living in the Gospel dispensation, Jesus said it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. All should take heed to His words and see that their treasures are laid up in heaven, where moth and rust do not corrupt and where thieves do not break through and steal.

CHAPTER IX

JOB'S AFFLICTION A TYPE OF CARNALITY

“**A** GAIN there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou?” Satan gave him the answer that he had given him before. He had been walking to and fro in the earth, and up and down in it. His plans in regard to Job had all been thwarted, but he had thought of a new way to overthrow him, and was anxious for another chance. God knew this and was ready to give it to him. He said, “Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause” (Job 2:1-3).

Satan, although unable to cope with God and comprehend Him in the fullest sense, is wiser than many think. His answer was: "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life." So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes" (Job 2:4-8).

Job's affliction sets forth the attributes of the carnal nature. The touching of his bone and skin involves the life of the flesh, a subject which but few understand. Job's sons were profligate and self-indulgent, for which cause they were smitten of God. Job, acting as mediator and offering up sacrifices for them, is a type of Christ.

God foresaw the backslidings of Israel and made Job in his affliction a type of their corrupt spiritual condition. He gave Job over to Satan for the destruction of the flesh, even as

Christ was delivered into the hands of sinful men to be crucified. Job was not sinful, but he portrayed in his body the spiritual leprosy and pollution of Israel.

There is a similarity between the sufferings of Job and the sufferings of Christ. Each, him. Job asks, "Wherefore hidest thou thy face, and holdest me for thine enemy?" (13:24). When Christ was hanging on the cross He cried, "My God, my God, why hast thou forsaken me?" (Mark 15:34). Job with his bodily affliction was the impersonation of all unrighteousness, and so likewise was Christ, who was delivered up for sinful men. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). The great drops of blood that fell from His brow in the Garden of Gethsemane, the crown of thorns, His condemnation in the judgment hall, the print of the nails in His hands and feet, the deep wound in His side, from which flowed blood and water, all point to the depths to which Israel had fallen when the crime of the crucifixion was committed. It climaxed the

crimes of all ages and showed the depravity with which the fallen sons of Abraham were cursed after they had been stripped of their glory. Job's affliction, fifteen hundred years before the crucifixion, is a type of this depravity, showing the corruptness of the fleshly nature as it exists in the hearts of carnal professors and all others who have not been washed from their spiritual defilement by the blood of Christ.

As Job was given over into the hands of Satan for the destruction of his flesh, and as Christ was delivered to the Jews to be crucified, so was apostate Israel given over into the hands of the Gentiles to be afflicted and persecuted. For nearly two thousand years they have been wanderers on the face of the earth, ever seeking rest and finding none. Their affliction has been more grievous than can be told by tongue or pen. They have been mocked and despised by every nation on the globe. In their suffering and sore distress, like Job, they have sought after God, but His face has been veiled to them.

Job in his misery is an awful picture of human depravity and suffering. Isaiah, portray-

ing the spiritual pollution of Israel, said, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment" (Isa. 1:4-6). Mark the similarity between Job's affliction and Isaiah's description of backslidden Israel. He was smitten with boils from the sole of his foot to his crown; and Isaiah says, "From the sole of the foot even unto the head there is no soundness in it." Job's scraping of his sores showed that they were not healed up.

There is no better way to convey to the mind the deplorable condition of Israel than through this description that Isaiah gives, and the affliction of Job. In fact, there would be no way for man to comprehend it if such an example as this were not given. When we think of the

crime of Calvary, how the innocent had to suffer for the guilty, it stirs us to the depths. There could be no more ignominious death than that which the Savior suffered. He was mocked until His last laboring breath. Because of the curse that is still upon the human race, even those who are the most sensitive to this scene can have only a partial conception of the suffering that Jesus endured when as a sacrifice for man's redemption He hung upon the cross and bore the sin of the world.

If this were better understood there would not be so many people who would harden their hearts against God and fail to take advantage of the provision for salvation made in the atonement. People can become so depraved and so accustomed to iniquity that such scenes make but little impression upon them.

Job sitting upon the ash pile symbolizes the depths to which Israel has fallen. Sackcloth and ashes in the old dispensation always betokened great humiliation, distress, and lamentation. When ashes were sprinkled upon the head it was an indication of still greater calamity and mourning.

Some say that Job was smitten with black

leprosy or elephantiasis, and there is every reason to believe that this is true. The name of the disease is taken from the word "elephant" because of its enormity, and also because the skin becomes thickened, and is rough, hard, and fissured, like an elephant's hide.

Centuries have passed, but a cure has never been found for leprosy. The disease, symbolizing human depravity, has found no remedy outside of divine intervention. Job, with this disease, was as one dead. His wife, looking upon him and knowing that he was cut off from all the living, said, "Dost thou still retain thine integrity? curse God, and die." Her spiritual status is here plainly revealed, and, loathing him as she did, she was unable to offer any consolation in this the severest of all trials and afflictions. She was not submissive to the will of God but showed a proud and rebellious spirit.

The same disposition is often manifested to-day by the companions or relatives of those who are seeking sanctification or who have obtained the experience. When the eyes of the seeker are turned inward and he abhors himself, there are always those among his friends

or kindred who will take the opposite view and almost invariably they will claim he is mentally unbalanced. They will say it is not necessary for him to humble himself and become so abased in the eyes of others in order to be religious.

Job's wife remembered the day when her once honored husband stood high in the eyes of the people, when he had the means with which to feed the hungry, clothe the naked, and minister to the poor within and without his own gates. It was a great and sudden change for her, and she had not the stability of character to stand the test; therefore when she looked upon the corruptness of Job's flesh she despised him and would have been glad to put away the remembrance of him.

Of all cries, the cry of the penitent is the most distasteful to those who have no desire to repent of their own sins and get right with God. In like manner they cannot endure the presence of those in whose hearts carnality has been destroyed, especially when such persons are living witnesses to the cleansing power of the blood.

The words of Job's wife had no effect when

she advised him to curse God and die. He said, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

What could be more loathsome and unclean than leprosy? It was the custom in the olden time for a leper to be put outside the gates of the city and his food passed to him through a hole in the wall, and if anyone approached him he had to cry, "Unclean, unclean!" A person who is crucified with Christ, or in other words, is dead to sin, is looked upon by the world and the popular professors of Christianity as being unclean. They will separate him from their company and say all manner of evil against him falsely. Those who had been Job's friends in his prosperity knew him no more when his affliction came upon him.

When Christ was betrayed into the hands of sinful men and delivered up to die, all men forsook Him. Even John, with whom He had had the most intimate fellowship, who had leaned his head upon His breast and was called the Beloved Disciple, when the crisis came became fearful and left Him. In that hour of



The wandering Jew in an Alpine pass, where the rocks sculpture themselves into saints and martyrs. The snowy peak forms the procession up Calvary. Conscience-stricken he looks upon the sight.

heart-breaking loneliness when the powers of hell were surging against Him, there was no one with whom He could counsel. In the Garden of Gethsemane when His soul was in agony even unto death and He was sweating great drops of blood, He asked His disciples to watch with him one hour, but they all failed Him. Three times He came and found them asleep. During this time Judas met the chief priests and agreed with them to deliver Him up for thirty pieces of silver.

When Christ was hanging on the cross even His own mother dared not approach Him. His suffering was greater than it is possible for man to conceive, not only because of the lacerated and bleeding wounds, but because the great burden of the sin of the world was laid upon His heart, actually causing it to break; and added to all this suffering was the failure of His own brethren to understand and to sympathize with Him in this awful hour. All men held aloof from Him except the mockers and scoffers who surged around the cross hurling their fierce invectives at Him, crying: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be

the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth" (Matt. 27:40-44).

Job in his hour of affliction was not only forsaken by his wife and former friends, but was approached by three men who claimed to be his friends, yet who were in truth the worst of enemies. They no doubt had taken counsel together and concluded that they knew why Job was afflicted, and thought it was their duty to enlighten him. These three hypocritical professors knew as little about him and why he was afflicted as the mob that surged about the top of Calvary knew of the reason for the crucifixion of Jesus. Like the Pharisees, they were exceedingly self-righteous. When they came to see Job they made a pretense of mourning; they lifted up their voices and wept, rent

their mantles, and sprinkled dust upon their heads. Then they sat down on the ground and watched him for seven days and nights, and during this time none of them spoke to him, knowing that his grief was very great. It would have shown greater wisdom on their part if they had never spoken to him. But from day to day they grew bolder, each one preparing his message like so many poisonous darts to thrust at him when the opportunity was presented.

After the seven days had passed in silence, Job opened his mouth and cursed his day: "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it." So Job continued to deplore the fact that he had ever breathed the breath of life.

Some people think that Job was out of the Spirit when he said this. They fail to see that he was pronouncing curses upon the day in which sin was conceived, or rather, upon sin itself. He represented the man of sin, or Adam the first, who is the very embodiment of fleshly

corruption. The curses that fell from Job's lips show how the curses of God are upon the man of sin. Any person who retains him in his heart when it is his privilege to have him put to death is subject to the curses of God.

Job deplored the fact that he had not been as an infant which had never seen the light. His longing for death and finding it not symbolizes the cry of the soul to be delivered from the body of corruption. Therefore he said, "Wherefore is light given to him that is in misery, and life unto the bitter in soul." When a person receives light in regard to the nature of inbred sin, there is no rest for him until his soul has been delivered. In his search for holiness he longs for death, that is, the death of the "old man." He digs for it more than for hid treasures. And still he exclaims, "Why is light given to a man whose way is hid, and whom God hath hedged in? for my sighing cometh before I eat, and my roarings are poured out like the waters" (Job 3:20-24).

Job's words show how a person loathes the sin of his heart after God has revealed it to him. He is in distress before he eats in the morning and at all times of the day. There

is no rest for anyone who is on the track of the "old man." Rest can be only obtained through deliverance from sin.

The "old man" will not confess on himself; the person in whose heart he is hiding must take sides against him and do the confessing. Job did not try to cover up things, but made sin appear exceeding sinful, inasmuch as he had been caused so much disquiet and unrest, for he said, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." No one has perfect rest who is carnal, still we hear hypocritical professors, who give every evidence of having the body of sin clinging to them, claim to have a deep, sweet, and settled peace. Like the flash of gunpowder, these same persons will often display their temper or otherwise betray the presence of inbred sin.

Having failed in his attempt to overthrow Job by bringing about a number of calamitous events in rapid succession and by sorely afflicting his body, Satan changed his tactics and tried the gradual process, this time working through Eliphaz and his two companions, Bildad and Zophar, so-called friends who had come to commune with him. These were no or-

dinary men; they were the intellectual giants of Job's day, possessed with the wit, cunning, and versatility of mind necessary to produce a plausible argument. And in addition to this they were very religious, as is shown by the arguments used to try to convince Job that he was not right with God and that his affliction had come upon him because he had sinned.

Job, in his personification of the "old man," aroused the indignation of Eliphaz, one of the three, who said, "If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?" (4:2). He was like hypocritical professors who fight the doctrine and experience of holiness. He had listened to Job's invectives against the man of sin and it had brought him into close quarters, for he was harboring carnality, which Job was trying to expose.

Is it any wonder that carnal ministers refuse to have holiness preached in their pulpits, especially by those who have the experience? A person who has not the experience of holiness may preach the doctrine, and in most places will find no opposition to it whatever. But when it is preached and demonstrated by an experience,

the light is flashed into the darkened chambers of the soul and people are forced to take sides. They must cease to harbor the man of sin and deliver him up for execution, or stand condemned in their own consciences.

Eliphaz became eloquent in his efforts to baffle Job who was describing the character of the "old man." He tried to make Job believe that he had brought all of this trouble upon himself. He began, as most hypocritical professors do, with a flattering tongue, saying, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." After he had flattered him, changing his tactics somewhat he taunted him with his confidence, hope, and uprightness. Viewing Job's affliction, he said, "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?"

We have heard false professors use the argument against those who had the experience of holiness, that they must be wrong because they had lost influence. The truth is that one's

spiritual usefulness is very limited until after the "old man" is dead. It is the same truth that Christ wished to demonstrate when He said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Eliphaz virtually claimed that Job had plowed iniquity and sowed wickedness and that by the blast of God's nostrils he was being consumed. He called Job an old starved lion that was perishing for lack of prey. The eloquent Temanite, like many latter-day professors of Christianity, was in communion with the spirits from the underworld, and it was an utter impossibility for him to speak the truth concerning Job or to get a message down from heaven.

In order to strengthen his argument that Job was unjust he related the following account of a vision: "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was si-

lence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" (4:13-19).

It is plain that this "spirit" was from the underworld from the fact that he appeared in condemnation of Job, and in an argument against holiness,—“Shall mortal man be more just than God? shall a man be more pure than his Maker?” It is the same argument that is used today against Christian perfection. Multitudes of such preachers as Eliphaz claim that it is impossible to have a pure heart and that none but God is holy, in the face of the words of the Scripture, “Be ye holy; for I am holy” (1 Peter 1:16), and “Be ye therefore perfect, even as your father which is in heaven is perfect” (Matthew 5:48).

Job had made no claims to being purer than his Maker: it was God who had said he was a perfect man; and Job in his affliction had maintained a profession of righteousness, in other

words, a profession of purity, which is exceedingly distasteful to Satan and all of his agents.

The shaking of the bones which Eliphaz experienced is the same kind of shaking that people have in latter-day religious sorcery. It was the same demon power that shakes people in modern Tongues meetings.

There are myriads of demons in the guise of religion trying to play the part of the Holy Ghost. They operate in the spiritist seances conducted by clarivoyants and mediums. Demons of this character are wise enough to profess to be advocates of the atoning blood. They can quote and wrest the Scriptures with great skill. Many, like Eliphaz, are completely overwhelmed and carried away by the signs and wonders which they show. Multitudes in the past few years have formed alliances with these religious demons, and after allowing them to enter their hearts, have claimed to have received the baptism of the Holy Ghost with the sign of tongues. Carnal-minded professors are being swept away by this modern sorcery. It is very difficult for some people to believe that the devil could be so cunning and powerful as this, but they have many things yet to learn about

demon power and worship. These things they ought to have learned long ago, but the neglect of God's word and the failure to bear the cross has placed them where their communion with Him is cut off.

We quote from a tract published by people who claim to have the gift of tongues :

"The genuineness of the work is seen in the similarity of the work wherever this baptism is given. Some have attributed the bodily shaking to Satan, but we cannot believe that all of a sudden Satan has risen up to shake all of God's people," etc. Then the writer speaks of these manifestations as "the new shaking of the body," and says that as the baptism of the Spirit falls upon the body one is usually prostrated and the body is shaken like a tree in a hurricane, some more and others less violently, and after the full baptism this full shaking often occurs when in prayer, or when the Spirit would use one in witnessing, or in other service. The author of the tract also says: "As one who has 'gone through,' we can say it is the most delightful shaking that one has ever experienced."

This is the same witchcraft and sorcery as

was practiced in days of old and which has now come out in a new dress claiming to be Pentecost. No doubt there is something "delightful" about such worship, since demons work upon the fleshly propensities of those who are given up to it. It is the flesh that makes it so. Carnality is at the root of all such delight.

The writer of this tract also tells how the "Spirit" as he calls it, rested upon two persons, one a young woman not yet fifteen years old, and the other a young man. For an hour or more, he says, they were taken in spirit to China, and felt that they were going from province to province preaching and singing the Gospel. It was most wonderful to behold how, when they passed from one place to another, their dialect would change, though the tongue was evidently Chinese.

Think of the awful state of apostasy people must be in who have once known the Lord and now endorse this as being the Holy Ghost. Nothing could be more revolting to the pure, spiritual mind. This hypnotic demon that makes people unconscious and carries them, in the name of Pentecost, into the realms of the

unknown is certainly a seducing spirit of the very worst character. It was such a spirit as this that stood before Eliphaz and shook all his bones in condemnation of Job. Eliphaz, like Saul when he was pursuing David, was a miserable hypocrite in communion with spirits from the underworld.

The vision of Eliphaz did not move Job. He knew too well the source from which it had come. He said, "How forcible are right words! but what doth your arguing reprove?" (Job 6:25). "Is there iniquity in my tongue? cannot my taste discern perverse things?" (vs. 30). If there had been iniquity in Job's tongue he would have had no spiritual discernment, which is true of the advocates of the modern tongues. They have been robbed of all their spiritual senses and can neither smell, taste, nor hear.

CHAPTER X

THE GRADUAL PROCESS

WHILE Eliphaz was delivering his address to Job, his other two friends remained silent. Job appeared to take but little notice of him and continued to portray the character of the "old man." He talked of his grief and wished that it could be weighed in the balances with his calamity. He declared that the arrows of God were within him; that the poison of them drank up his spirit.

Wherever carnality exists in the human heart it drinks up the spirit like poison. For this reason a person in the justified experience finds himself in many different moods. Sometimes he is joyful and happy and rejoicing in the freedom of salvation; and again he is struggling against the inward foe and almost ready to faint; or he finds himself trembling before the face of clay. When a testimony

or message should be given to the glory of God it is often withheld. Thus he lives in what is known as the up-and-down experience,—sometimes on the mountain peak of victory, and again in the valley struggling in the mists and shadows of uncertainty.

One has only to feel the weight of inherited sin to understand Job's complaint. It is true that God's terrors have set themselves against the man of sin (Job 6:4). This same truth is brought out by Paul: "I find then a law, that, when I would do good, evil is present with me" (Rom. 7:21). A person thus encumbered with the body of sin will invariably find his spiritual temperature rising and falling with the different emotions he feels within his breast.

Job's distress described in the sixth chapter shows how those who have once had a glimpse of depravity long for deliverance. He said: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort" (Job 6:8-10). In other words, "Oh that God would

hear me, and give me the purity of heart for which I long! Even that it would please Him to destroy the body of sin, which I am unable to put off. Oh that He would make bare His arm and deliver me from inbred defilement! Then the Holy Spirit, the Comforter, would take possession of my heart and abide in His temple."

If this were accomplished, he thought of many things he could do or bear, saying, "I would harden myself in sorrow," that is, he could bear greater sorrow and reproach if he were only delivered from his inward foe.

While he thus lamented his condition hope sprang up and he exclaimed, "Is not my help in me? and is wisdom driven quite from me?" A justified person has God in his heart and knows that his only source of help is from Him.

Job reflected on the treatment he had received from his three friends, and said, "To him that is afflicted pity should be shewed from his friend," but he declared that his brethren had dealt deceitfully as a brook, and as a stream of brooks that pass away.

Christ was forsaken and condemned by His

own people. Zechariah says, "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (13:6). Christ's own brethren, the Jews, were His worst foes. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9).

All who go with Christ to Calvary and die to sin and self will suffer the loss of friends and loved ones. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10:34-37).

Job accused his friends of being afraid. While they were trying to bring him to judgment he could read their inmost thoughts; he told them how they had overwhelmed the fatherless and digged a pit for their friend.

In impersonating the "old man" Job compared himself to a hireling looking for a reward, and a servant earnestly desiring the

shadow (Job 7:1-2). Carnal professors are wage-earners; instead of giving their time and strength to glorify God they are thinking only of the temporal reward. Jesus says the hireling shepherds will flee when the wolf comes but a true shepherd will not leave his flock for the wild beasts to ravage. The wild beasts which prey upon the flocks of the hireling shepherds symbolize carnality. If it were not for the salary which these pastors receive they would leave their flocks and take up secular employment.

Job said: "So am I made to possess months of vanity, and wearisome nights are appointed to me" (7:3). A person possessed of the carnal nature is restless and unsettled; he looks for days to pass, for times and seasons to come and go. The "old man" is restless, impatient, and discontented. Paul says, "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

"When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro until the dawning of the day" (Job 7:4). The wild beasts prowl around through the night in search of prey, and so

do those who are possessed with the carnal nature. They steal away in the darkness of the night, in order that their evil deeds may not be made manifest. There are those who toss to and fro upon their beds and say, "When will the morning come?"

It is difficult to make such persons understand the true condition of their own hearts. Job, however, has tried to do so by describing his own flesh and making it an object lesson. He says, "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome." If every person who has not been cleansed from inbred sin could be made to realize that Job's description of his diseased flesh is a picture of their carnality they would abhor themselves and search for the fountain that was opened to the house of David for sin and uncleanness.

Job says that his life is as wind, like a mere breath that passes by with no enduring substance in it. This is another description of the carnal mind. He also says, "The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that

goeth down to the grave shall come up no more" (Job 7:8-9). This shows that there is no resurrection for the man of sin. Job did not mean that he himself should go down into the grave and come up no more, for he says later, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

How wonderfully prophetic is this statement! Job got a glimpse of Christ as He will appear upon the Mount of Olives when He comes the second time, not in humiliation, but in all of His kingly glory and splendor, when He shall rule the nations in righteousness, and every knee shall bow and every tongue confess. Those who once rejected Him will then wail and prostrate themselves in the dust at His feet.

Bad dreams and visions are often a product of the carnal mind, and Job was terrified with these, so that his soul chose death rather than life. "I loathe it; I would not live alway: let me alone; for my days are vanity" (Job 7:16). Dreams and visions that come from this

source are misleading. We have known persons who were exercised by them to be afraid of their own shadows, and like the wicked, to flee when none pursued. Premonitions of evil coming to them added to their unrest and misery.

"I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself?" (Job 7:20). Job had not committed actual transgression; it was his vision of inbred sin, which his own flesh represented, that caused him to say this.

After Job had poured forth his soul in anguish, Bildad could no longer hold his peace, and made an attack upon him, saying, "If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase" (Job 8:6-7).

There was a language of the soul that underlay all of Job's statements, which Bildad understood. He knew that Job, in the true sense, did not claim to be a sinner, but that when he said, "I have sinned," it was simply

a portrayal of the corrupt, fallen nature which directed an arrow at the heart of his accuser. The challenge that he made as to Job's purity shows this. God did awake for him, and made his habitation prosperous, and greatly increased his latter end. And so will it be with Israel; when they have been restored their habitation will be prosperous and their latter end greatly increased.

Job was called a hypocrite and told that his hope should perish; and so it is said of Israel today that their hope is cut off.

Bildad continued: "Behold, God will not cast away a perfect man, neither will he help the evil doers." Job acknowledged that his "friend," who appeared to be more gracious than Eliphaz, was speaking the truth. There were times when his sufferings were so intense and he was in such great confusion that he was tempted to believe God had forsaken him, so he said: "If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice" (Job 9:16).

We often meet people who seem to be passing through a similar experience, and are in danger of throwing up their confidence. They

need some good Samaritan to administer a spiritual tonic. Every effort should be put forth to stimulate their faith. A person is likely to fall into a comatose state spiritually about the time the execution of the "old man" is ready to take place. He should rouse himself from such a stupor, and rally for the last conflict with his inward foe. Job said that God would not suffer him to take his breath, but filled him with bitterness, and when he tried to justify himself his own mouth would condemn him. There is no power that can justify the "man of sin"; he is condemned to die, and all argument in his favor is useless.

"If I say, I am perfect, it shall also prove me perverse" (9:20). How true this is of those who profess holiness, yet have the carnal mind. Their own words condemn them and prove that they have perverse natures.

The reader must continually bear in mind that Job did not understand that God was using him to portray inbred sin, and the very fact that he was perfect in heart caused him to become confused. God evidently did not intend that he should understand this. Job's words prove that he was in darkness as to why

the affliction was permitted, when he said, "This is one thing, therefore I said, He destroyeth the perfect and the wicked" (Job 9:22). He knew that there was no condemnation upon his soul, but he did not understand why he should suffer; therefore he concluded that God destroyed the perfect as well as the wicked.

Affliction would be much easier to bear if people could know God's purpose in permitting it,—that it was to be made a blessing to others or even for the purpose of eliminating the dross from their own natures.

Job continues: "Let him take his rod away from me, and let not his fear terrify me: then would I speak, and not fear him; but it is not so with me" (9:34-35). As long as the rod of affliction was upon him he felt that he was unfit to approach God, but if He would only take it away from him then he would not fear to speak to Him. This shows that his conscience was not smiting him. He pleaded with God to show him why He contended with him. People are often called to pass through severe afflictions or refinings; but God knows how much they can bear, and works out for them greater riches than the treasures of earth. If

they only endure they will come forth like fine gold, and will be capable of laboring more efficiently in His service than ever before.

"Thou knowest that I am not wicked" (Job 10:7). This was a bold statement, but it pleased the Lord. "Thou huntest me as a fierce lion." This lion is the lion of depravity that crouches in every unsanctified heart. God is hunting him down and will search him out at any cost.

"Thou renewest thy witnesses [plagues] against me, and increasest thine indignation upon me; changes and war are against me." Spiritual warfare is being made against the man of sin, and like a fierce lion that ravens the prey, he must be hunted down and slain.

Job wished that he had given up the ghost before any eye had ever seen him. He said his days were few and that he should go whence he should not return, "even to the land of darkness and the shadow of death; . . . without any order, and where the light is as darkness" (Job 10:21-22). We have here a statement of the place where the wicked are punished, which corresponds with the words of Jesus: "But the children of the kingdom shall be cast into outer

darkness: there shall be weeping and gnashing of teeth" (Matt. 8:12).

The person who refuses to get rid of inbred sin will go to the outer darkness, a place of utter chaos and confusion. To spend eternity in a land that is as darkness itself, where there is no order, will be unspeakable misery.

It is frightful to think of dying with the Adamic nature in the heart. The Word of God holds out no hope for those who refuse the cleansing blood. Infants and persons who are irresponsible, of course, will not be held accountable. We are commanded, "Be ye holy; for I am holy" (1 Pet. 1:16). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

Job lifted the curtain and let his three friends look into the outer darkness where they would spend eternity if they should die in their sins. Their hearts were pierced with God's arrows, and it became difficult for them to conceal their wrath. They tried to prove that Job was wicked and that the invectives he hurled against them would come back upon his own head. They were left without a covering.

and with no alternative but to yield themselves up to God.

Wherever the Gospel of full salvation is preached there are always those who argue against the experience of holiness, trying to justify themselves by their good works. But God looks upon the heart and accepts the person of no man while he harbors sin. His arrows are within them and His terrors round about them, and unless they deliver up the man of sin for execution they must meet their inevitable doom.

Zophar was more abrupt in his attacks upon Job than either of the others. He claimed Job was full of talk, and ought not to be justified. He became very bold and said, "Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?" (Job 11:3). He declared that God had exacted less of him than he deserved, and wished that He would open His lips against him. He magnified the greatness of God, but belittled Job's knowledge and comprehension of Him.

Hypocritical professors who set themselves against the servants of God act just as he

did. They may conceal their ill temper and use more caution in expressing themselves, but their spirit is like that of Zophar, who accused Job of being a vain man and of being born like a wild ass's colt. He exhorted Job to put away iniquity from him, saying, "For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear" (11:15).

These three hypocritical professors thought that Job was putting the standard too high. There are multitudes of professors today who refuse to believe that the gospel standard is deliverance from all sin. They set aside the plain teachings of the Word and hold to the traditions of men, or a sinning religion. If they cannot measure a person by their own standard they will say all manner of evil against him. Zophar was more a man of this character than the other two; he had his own ideas and was not very particular in choosing his language. However, the Lord turned it into a blessing for Job.

Zophar's own statements, though not so intended, threw light upon the future of Job. He was prophesying in behalf of Job complete

vindication, though he did not know it. He said, "Because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety" (Job 11:16-18).

The Lord often makes the wrath of man to praise Him. Zophar not only foretold the future blessings that would be upon Job, but this prophecy also shows the restoration of Israel, of whom he is a type. He said, "Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." This shows how God will destroy the enemies of Israel, leaving them no way of escape.

Ezekiel also describes the peace and prosperity of Israel after they have been redeemed from the land of the enemy: "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie

in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God" (34:14-15).

Zophar had an ideal character in mind, and told Job how God would deal with such a person, and the favor He would show to him, and taunted Job by contrasting such a character with his own loathsome condition, with apparently the curses of God resting upon him.

Job, knowing the wickedness of Zophar's heart, seemed to forget his own condition for a moment, and said with sarcasm: "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?" (Job 12:2-3). He affirmed his uprightness and said that he was as one mocked of his neighbors. The apparent security of his three philosophical companions caused him to burst forth in the declaration that the tabernacles of robbers prosper, and those that provoke God are secure (Job 12:6). He then fed them from their own spoon, and seasoned the dish with sarcasm and contempt. He gave them to understand that the beasts of

the field and the fowls of the air could teach them, and also that the Almighty led away counsellors spoiled, and made judges fools; that He poured contempt upon princes and weakened the strength of the mighty.

Verses 24 and 25 are a prophecy concerning Israel: "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man." All will admit that Israel was once the chief people of the earth; but since their fall they have been in darkness, without heart, wanderers on the face of the earth. When they repent and accept Christ as their Messiah He will give them a new heart.

Job told his three persecutors that they were forgers of lies and physicians of no value. People who have fallen from grace will often tell falsehoods brazenly if it suits their purpose to do so, taking up unfounded statements and wielding them as a sword against the righteous.

He accused them of mocking God and commanded them to hold their peace and let him alone. He was under no condemnation, there-

fore had no fear of what might come. He declared that though God should slay him, yet would he trust Him and maintain his way before Him. He said, "Behold now, I have ordered my cause; I know that I shall be justified" (Job 13:18). His vivid portrayal of the "man of sin" stirred the three men to the depths and caused them to make many harsh comparisons and criticisms in which Job was always the object of their venom.

Verse 27 (ch. 13) is a prophecy concerning Christ: "Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet." This scripture corresponds with Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The print upon the heel has reference to the bruise of the serpent which came through the fall of man. Christ in the shedding of His blood for the redemption of man has bruised the serpent's head.

"Man that is born of a woman is of few days, and full of trouble" (Job. 14:1). His coming forth like a flower and being cut down,

and also his fleeing like a shadow, shows how impossible it is for the man of sin to take permanent root in the earth. When the earth goes through its transformation in the process of purification, death and hell will have to deliver up their dead. Hell is undoubtedly in the center of the earth and is the seat of operations for the king of darkness and all of his host. The earth cannot be transformed and made anew until the location of the wicked has been transferred to another place.

So long as carnality flourishes in the human heart, Satan will throw his black wing over the earth and contend for it. Sin always bears his stamp.

"Who can bring a clean thing out of an unclean?" asked Job and answered his own question, saying, "Not one." This is a truth that very few professed followers of Christ understand; they are looking forward to just the reverse. The fallen Church is composed of all kinds of religious apostates, and to form an alliance with it in the hope of promoting the cause of Christ is to try to bring a clean thing out of an unclean. Some argue that there is good and bad in all churches, and try to thus

justify themselves in fellowshiping hypocrites. The unholy leaven has done its work and in these last days there is barely a church to be found anywhere that has not been leavened. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:21).

In Old Testament phraseology there is "death in the pot" of the fallen Church, and even though there may be some good in it there is danger in making any alliance with its members. These latter day churches are spiritually degenerate, and no amount of time or energy is likely ever to better their condition. Fifteen hundred years before the present dispensation Job declared that no one could bring a clean thing out of an unclean; yet we find people more than three thousand years later trying to do this very thing. James says, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (3:11-12).

The Tongues movement is a vine of Sodom,

with people of all kinds and characters identified with it, many of whom admit that there are those among them who speak with the devil's "tongues." But still they persist in trying to make this unclean fountain bring forth that which is pure. Christian Science, so-called, Millennial Dawnism, Mormonism, Dowieism, Seventh Dayism, and many other latter-day movements are of similar character.

In Job's portrayal of the son of the flesh he said: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day" (Job 14:5-6). The hireling, or the son of the flesh, cannot be heir with the son, but must receive the reward of the hireling, and pass away and be no more. In like manner Job's diseased flesh was to pass away and he was to be clothed anew; and so likewise Israel, when the days of their wandering are over, will no more remember the time of their affliction and reproach.

Under the figure of a tree, Job tells how Israel will be cut down and sprout again (Job 14:7-9). That is, the old life will die and the new

spring forth. Like a tree, God hewed Israel down; the roots thereof have waxed old and the stock is already dead in the ground. Yet the promise is that through the scent of water it will bud and bring forth boughs like a plant. This is the water of life which will come to Israel through the preaching of the Gospel.

Isaiah says: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (27:6). At the present time Israel, like Job, is sitting on the ash pile in great humiliation. As the flesh of Job, infested with worms, was loathsome, so is Israel in the sight of God. After the restoration the river of life (salvation) will flow out from Jerusalem, and the tree that bears twelve manner of fruits will grow upon its banks, and the leaves of the tree shall be for medicine, for the healing of the nations. This shows how the world will be brought to Christ through the preaching of the Gospel by the sons of Jacob.

CHAPTER XI

HOLINESS THE BIBLE STANDARD

THE indignation of Eliphaz was thoroughly aroused against Job, who, although in great affliction, was as immovable as the hills. He claimed that Job had uttered vain knowledge and filled himself with the east wind, and accused him of reasoning with unprofitable speeches. He charged him with casting off the fear of God and restraining prayer; in other words, of being frivolous and of having failed to maintain spiritual life through prayer. With a torrent of words he said, "Art thou the first man that was born? or wast thou made before the hills?" (Job 15:7).

Anyone who has been taught the things of God will be accused of self-righteousness by hypocritical professors. It is the superior knowledge that God imparts to the soul that confounds the hypocrite and causes him to cry

out like Eliphaz: "Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? what understandest thou, which is not in us? With us are both the greyheaded and very aged men, much elder than thy father" (15:8-10).

Eliphaz was like the modern fighters of holiness. The same spirit that he manifested is aroused wherever a person seeks and obtains the experience of full salvation. Time has not changed conditions; the spirit that sets itself against God and holiness today is the same as of old. Many times in the history of my own life and work I have seen those who were truly sanctified addressed in almost the identical language that Eliphaz used in his denunciation of Job. A common expression among such persons, when smarting under the rebuke of the Holy Spirit, is: "Why, I had the experience before you were born. Do you think you can teach me?" They point back to some place or to the preaching of some eminent divine when they obtained the experience, but like Eliphaz, they betray the presence of the carnal nature, however righteous they may claim to be.

When old people become unteachable there is

but little hope for them. The perilous tendency is for them to become set in their ways and attribute more to the years they have lived than to the knowledge which God can impart to the soul. Should you hear them speaking about their gray hairs in self-justification you may know they have lost their first love and become mere figureheads, having no actual communication with God although still making a profession. The most bitter foes of holiness may be found among this class.

Eliphaz had been the first of the three to speak to Job after they had sat in silence for seven days, and his words were then much more guarded. But when Job thrust his arrows into their hearts the Temanite could no longer conceal his true character. Whatever men may profess, if their hearts are not right the time will come when they will have no cloak for their sin, especially in the presence of those who have the spirit of discernment as Job had it. He made bare their iniquity, and Eliphaz cried out in the heat of his spirit: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens

are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (15:14-16). Up to this time he had claimed to know all that Job knew and to exceed him in righteousness, but now he betrayed the fact, of which he had given a hint before, that he believed in a sinning religion. He became bolder, and declared he would rehearse those things which wise men had heard from their fathers. He put much stress upon age, and delivered an eloquent discourse which disclosed, as he thought, the wickedness of Job. But he lost all his ammunition and accomplished nothing. Job said he had heard many such things, and called his friends miserable—or troublesome—comforters, showing them how unmerciful they had been to him in his affliction.

In the ninth and tenth verses of the sixteenth chapter is another prophecy of Christ. These three men were like the wicked Pharisees who put Him to death: "He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth; they have smitten me upon the cheek reproach-

fully; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked" (16:9-11). In their haste and anger they had smitten Job upon the cheek. Christ was also smitten by His accusers; and as Job was delivered over to the ungodly, so was Christ given into the hands of wicked men to be crucified.

The archers of God encompassed Job round about, and poured him out as gall upon the ground. Mournfully he said, "I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in my hands: also my prayer is pure" (16:15-17). Job maintained his innocence to the end, which of course stirred these workers of iniquity. He cried out, "O earth, cover not thou my blood, and let my cry have no place" (16:18). No doubt his blood was poured out through his sores. He said that his witness was in heaven and his record on high; that his friends scorned him, but his eyes poured out tears unto God. His pleadings and tears failed to bring any sympathy from those who claimed

to be his friends but who for days had poured out their contempt upon him.

Continuing, Job said: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger," then turning upon his "miserable comforters" he said: "But as for you all, do ye return, and come now: for I cannot find one wise man among you" (17:9-10).

Bildad had had quite a rest while giving the other two men an opportunity to speak, and now, in his characteristic manner, he began his speech very abruptly: "Wherefore are we counted as beasts, and reputed vile in your sight? He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?" (18:3-4). When Christ was crucified the rocks were rent and removed out of their places; the sun was darkened, the graves were burst asunder, and the dead came forth. Bildad told Job he should be driven from light into darkness and chased out of the world, and that he should have neither son nor nephews remaining in his dwelling.

Job said: "These ten times have ye re-

proached me: ye are not ashamed that ye make yourselves strange to me" (19:3). The estrangement of Job's friends was hard to bear and he tearfully said: "My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight" (19:14-15). The fact that his familiar friends had forgotten him leads us to believe that his affliction covered a longer period of time than is commonly supposed. They must have looked upon his case as hopeless. Of course the loss of his property and influence had much to do with their turning away from him. A person finds out who his true friends are when he loses his property and reputation. Those who had pledged fidelity to him will forsake him when misfortune comes, turning their faces in another direction when their sympathy and help are most needed.

There was something about this separation that Job did not fully understand, but he knew that God had permitted it for a purpose. If his eyes had been fixed on material things, or if he had been depending for help upon those whom Satan was using in trying to de-

stroy him, he would have been overwhelmed; but he dared to trust God, even though he should slay him.

No person can become established in the Christian life who does not see the hand of God for good in all things that concern him. If he considers himself the victim of circumstances or attributes his misfortune to human beings, or even to Satan himself, there is no possible way for him to triumph. Peter looked at the waves and began to sink; and anyone will go down who looks at his surroundings and fails to grasp the promises of God for deliverance.

There were many things that Job did not understand. Why he should be counted an enemy by the Almighty when he knew that his heart was true, was beyond his comprehension. He did not understand the two mighty forces by which he was swayed. His integrity of heart and life kept him above condemnation; but he did not know why God was permitting him to be so afflicted. The fact that he was able to bear his affliction and hold fast the profession of his faith without wavering, proved him to be a great hero. God was un-

able to find another person like him, whom He could trust in a furnace of refining.

Job not only suffered the loss of his friends, property, and children, but even his wife loathed him and begged him to curse God and die. He said, "My breath is strange to my wife, though I intreated for the children's sake of mine own body" (19:17). Job's wife had shared the fruit of her husband's labors, and while she merited nothing, had been borne on a wave of prosperity, which fed the pride of her heart. Honors had been conferred upon her which she did not deserve, and she needed to be abased. God knew how to bring this about, that her real character might be made manifest.

In the meantime Job's affliction worked out for his own good and that of others. His wife was without spiritual discernment, utterly failing to comprehend the purpose of God in her husband's suffering, and felt that it would be better for him to die than to live. She knew that he had done nothing worthy of punishment, but she had a proud and rebellious heart, and was unwilling to await God's time for his deliverance. The stroke was more than her pride could bear, therefore she exhorted him to

curse God and die. If he had not been established on the rock he might have taken her advice, thus blasting his hopes for time and eternity. But as he looked upon her, no doubt in pity, he said: "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (2:10).

We have no record that Job's wife profited by his rebuke, but in this trying hour she showed that she had neither grace nor stability of character. Her life had had its influence upon her sons and daughters, who were given over to the gratification of their fleshly appetites, and so provoked the wrath of God that He sent a great wind from the wilderness and smote the house where they were and destroyed them. Her character is similar to that of Lot's wife, who looked back longingly to the pleasures of Sodom, and was turned into a pillar of salt; and whose influence was shown in the lives of her daughters, even after they had escaped destruction in Sodom.

It would be better for the righteous never to have been born than to enter the marriage

relationship with ungodly companions. When once their head is in the yoke there is no law of God that will permit them to take it out and be married to another until death liberates them. Paul makes this plain when he says: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39). And what applies to one sex applies to both.

The apostate ministry and the law-makers of the land have become wise above that which is written, and try to annul God's laws by giving people the privilege of separating and remarrying; but God will bring them to judgment and they will have to suffer the consequences. No one can live in an adulterous relationship, even though granted the privilege by man-made laws, without having to pay the penalty. However just the cause for separation may seem to be, there is no scriptural permission given anyone to remarry while a former companion is living. Nevertheless, there will always be those who will try to pervert the Scriptures in order to have their own way.

Young children despised Job. He said, "I

arose, and they spake against me." Children often fall a prey to the devil, who captures and uses them to promote the interests of his kingdom. They have but little moral force or strength to resist him, and when least expecting it they are taken captive by him at his will. Almost unconscious of the evil they are doing they will scoff at the Word of God and mock His servants. Children mocked Elisha in the days of old, saying, "Go up, thou bald head; go up, thou bald head" (2 Kings 2:23). This so incurred the displeasure of God that Elisha turned and pronounced a curse upon them, and two she-bears came out of the wood and destroyed forty-two of them. This may seem to have been cruel; but it should be remembered that the principles that are instilled and fostered in children will bear fruit when they come to the years of responsibility.

All Satan wants is an instrument through which to work, and if he can get control of a child he will train him in his own service. Multitudes of children today, untaught and unrestrained by their parents, have enlisted in the service of Satan; and he can often use

them better than he can older persons. Some things that would be improper for grown persons to do are not considered out of place for a child.

One of the surest signs of the latter days is the fulfilment of prophecy with regard to the looseness with which children are being brought up. Parents have but little control over their own boys and girls. The children of professed Christians are often heard taking the name of God in vain, and using language current among the most degraded of human beings; they are, as Paul said, "disobedient to parents, unthankful, unholy." They are little mischief-makers, scattering the evil seed that will bring forth a harvest of tares. Parents, teachers, and others who are responsible for them will be held accountable. If children are not taught obedience in their youth, in all probability they will never learn it afterwards, and will be a source of misery to themselves and a menace to society.

CHAPTER XII

JOB REMAINS STEADFAST IN HEART

AFTER Job had been forsaken by his friends and advised by his wife to curse God and die, a prophetic vision was given him of the latter days and he made a positive declaration as to his own future state, saying: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27). He saw in the spirit his own resurrected and glorified body, and knew that in this state he would behold the king in his beauty after the long night of sin had been brought to a close. It is marvelous that in the midst of his affliction the veil should be lifted and he should be permitted to see the face of his Redeemer as he

would behold Him upon the earth in the latter days—not in humiliation, but in robes of resplendent glory, as Lord of lords and King of kings. He had a vision of Christ as He will appear upon the Mount of Olives when He comes with His Gentile Bride to establish His kingdom upon the earth.

What a wonderful uplift to Job to be able to look away from the corruptness of his own flesh and behold his glorified Redeemer! Such a transition from the material to the sublime and eternal is almost beyond the mind of mortal man to grasp. Though worms should destroy his body and make it vile, he was to be changed in a moment, in the twinkling of an eye, and to have the privilege of standing before the King and Creator of the universe. With such an incentive to faithfulness as this vision had given him he could bear his losses and afflictions, realizing that this transitory life is not to be compared to the life which is to come, and that though the calamity that had befallen him was most grievous, he would yet triumph over all and live a life of immortality beyond the grave.

Job must have had a glimpse of the

city far away, which so many of the saints
have seen just before crossing over the silent
river.

A CITY FAR AWAY

I see a city far away; 'tis built on hills of gold;
The massive walls are all of white; its mansions ne'er
grow old.

'Tis coming nearer, nearer still; its glories far
transcend

All earthly beauties here below, where light and
shadow blend.

'Tis flashing with the gems of light beneath the
crystal dome,

Where angels sing their glad refrain and saints are
e'er at home.

No clouds can gather in the sky; no sin can enter
there;

No pain or death can ever come within its portals
fair.

O earth, to thee I bid farewell; I long to be at rest,
Where loved ones are awaiting me, forever with the
blest.

The Savior bids me not to fear; He's calling now
for me;

A band of angels soon will come to bear me o'er the
sea.

O look away to yonder shore
Beyond the swelling flood;
There is a home prepared for all
Who've washed in Jesus' blood.

After Job had made his declaration he reaffirmed his innocence, saying to his three friends: "But ye should say, Why persecute we him, seeing the root of the matter is found in me?"—or rather, "in us" (Job 19:28). The root of the matter was carnality in the hearts of Eliphaz, Bildad, and Zophar. This was so evident from the time they began to speak that it was impossible for them to conceal it. Job's portrayal of the man of sin stirred them to the very depths. He was preaching to them all the time, and God made his flesh an object lesson to show them their own spiritual pollution.

When Job warned them to be afraid of the sword, Zophar countered with the same argument that he had used before, charging him with being wicked and hypocritical, hence God's judgments had fallen upon him. Aiming directly at Job, he said of the wicked: "The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God" (Job 20:28-29).

Insisting on having the privilege of speak-

ing, Job said, "After that I have spoken, mock on." He gave them frankly to understand that his complaint was not to man, but his perplexity was to know why God had hedged him in and counted him as an enemy.

Eliphaz then became bold enough to say that Job's wickedness was great and his iniquity infinite; that he had taken a pledge from his brother for naught, had stripped the naked of their clothing, and had withheld water from the weary and bread from the hungry. He charged him with having sent widows away empty and breaking the arms of the fatherless (22:5-9). Eliphaz at length put no restraint upon his tongue whatsoever, and falsely accused Job of all kinds of wickedness and unbecoming conduct.

Those who begin to make false accusations against the righteous soon find their consciences seared as with a hot iron, and there is no limit to the extravagances in which they will indulge. The truth becomes unpalatable to them and they delight to subsist upon falsehoods circulated against the servants of God. But sooner or later justice will be meted out to them and there will be no way of escape,

for in His book of remembrance He writes down every word and accusation uttered against His saints. "Touch not mine anointed, and do my prophets no harm" (Ps. 105:15). "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). It will be a dreadful day when some people have to meet their records and give an account for the things they have spoken against the anointed of the Lord.

Job was exhorted by his would-be critics to return to the Almighty. It is not an uncommon thing to hear hypocrites exhorting the righteous to repent, when verily, the guilt lies at their own door. Job seemed to take but little notice of what Eliphaz had to say, but cried out, "Oh that I knew where I might find him! that I might come even to his seat(23:3). He was not afraid to meet God; he longed to come before Him, knowing that He would justify him. He said, "Will he plead against me with his great power? No; but he would put strength in me. . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him: he hideth him-

self on the right hand, that I cannot see him" (23:3-11).

Although Job was hedged in and could not find the Lord nor approach unto Him, he was not altogether left in the dark as to the purpose and the outcome of his affliction, for he said: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (23:10). God comforted his heart by giving him an occasional glimpse of the future, and the assurance that He would yet arise in his behalf. There were times when Satan fearfully buffeted him and tried to steal away his hope and rob him of his faith, but he failed in every attempt, and instead of becoming weaker and weaker, Job grew stronger continually. He said, "My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (23:11-12). There is no night so dark for the righteous that there is not a glimmering star of hope on the horizon, and if he is steadfast in his covenants with God, he will rise above obscurity and darkness, where the rays

of the sun will burst upon him with all their effulgent glory and light.

In the twenty-fourth chapter Job delivered a vigorous discourse which well-nigh silenced his persecutors. He pictured the ungodly in forcible language, saying, "They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. And if it be not so now, who will make me a liar, and make my speech nothing worth?" (24:24-25).

Bildad attempted to answer him once more, but what he had to say was almost an exact repetition of what had been said before. It is obvious that the plans of Satan to overthrow Job by means of these men had well-nigh collapsed. Like some preachers, they had prepared their sermons with no fountain of life within, and having once delivered them they were completely disarmed and at a loss for something else to say.

A person who is imbued with the Spirit of the living God brings from his storehouse of knowledge things new and old. There is a freshness to his testimonies and sermons that

imparts life and vigor to the hearers, and gives them new courage for the battles before them. The eloquent discourses of these men dwindled down to a few sentences aimed directly at the doctrine and experience of holiness. They doubted the power of God to cleanse and keep the soul. "How then can a man be justified with God?" asked Bildad, "Or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" (25:4-6).

This statement closed the speeches of Eliphaz, Bildad, and Zophar—Job's would-be sympathizers and instructors. At last they had been silenced. Not one of them was able to hold out longer in the controversy with him who declared that while his breath was in him his lips should not speak wickedness nor his tongue utter deceit. He said, "God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (27:5-6).

There was no compromise in Job's character; he would not call evil good, or good evil. Notwithstanding the false accusations that were brought against him and the deplorable and painful condition of his body—smitten with boils from the sole of his foot to the crown of his head; deprived of his property, friends, and loved ones, and all that this world holds good—he held fast the profession of his faith without wavering,—his lips uttered nothing that would cause his heart to reproach him.

After Job's three friends ceased to answer him, Elihu appeared on the scene. His wrath was kindled against Job, who he felt had justified himself rather than God; and against his three friends because they had found no answer and yet had condemned Job. He had kept silent because he was younger than the others, but he undoubtedly thought he had a solution to Job's difficulty. Six chapters are devoted to his speeches. He evidently had not the enmity in his heart that the other three had, and said some very wise things.

Job made no reply to any of his statements, and when he ceased, the Lord answered him out of the whirlwind. He commanded Job to

bind up his loins like a man; and as he obeyed, undoubtedly the healing touch was imparted and his leprosy was rebuked. Previous to this he had had no power to gird up his loins; the most comfortable place he could find was in the ashes scraping his sores.

When Christ commanded the lepers to go and show themselves to the priest, as they went they were cleansed. When the paralytic was healed he was told to take up his bed and walk. When sight was restored to the blind man he was commanded to go to the pool of Siloam and wash.

Job's thoughts needed to be diverted from himself and his sufferings. It is very natural for a person who has passed through great physical or mental distress to allow his mind to dwell upon it and physicians will instruct nurses, when patients are convalescing, to keep their minds from dwelling upon their suffering. So the Lord began to talk to Job about the earth. He asked: "Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (38:6-7). The fact is, the

earth has no foundations, neither has it a corner stone—it is hung upon nothing. It took the astronomers thousands of years to find this out. If they had studied the Book of Job they might not have been kept in ignorance so long. He was given a glimpse of the marvelous creative power of the Almighty which made him feel his own nothingness. In silence he listened to the message that came to him through the whirlwind: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" (38:31-32).

In the thirty-fifth verse we have a prophecy concerning the telephone: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" This was perhaps more than three thousand years before messages were sent by electric current over wires, but no one can doubt that it has reference to this medium of communication.

Having given Job a lesson in the natural sciences, especially in astronomy, God talked to him about wisdom in the heart. "Who hath put wisdom in the inward parts? or who hath

given understanding to the heart?" This refers to the new birth, or the transformation that takes place in the heart when spiritual life is imparted. There can be no greater miracle than the new birth. God then talked to him about the animals and birds, and even the insects and their habits of life, showing that He is the Creator of all these things and that it is useless for man to try to instruct Him.

Job, disgusted with the weakness of humanity, said, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, . . . yea, twice; but I will proceed no further" (40:4). Again the Lord commanded him to gird up his loins like a man, and continued to magnify His own greatness and power, saying, "Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty" (40:9-10).

The controversy that God had with Job symbolizes His future dealings with Israel, who have no power to deck themselves with majesty and excellency, neither to array themselves with glory and beauty.

The great work that is yet to be done in the earth before the millennial kingdom can be established is to abase the proud. God will not tolerate the pride of men's hearts. It was pride that caused Lucifer to rebel and be cast down. Pride always reveals a spirit of insubordination, and where this exists there can be no humility. The wicked must be trodden down in their place, and with the proud shall be hidden together in the dust.

The Lord told Job that if he could do all of this then would He confess that Job's own right hand had saved him. And so it will be with Israel. They are as powerless to deliver themselves as Job was to deliver himself in the affliction that was laid upon him. In their spiritual pollution and distress they are utterly helpless, and dependent upon the Most High to break the fetters with which their arm of pride has bound them. There is no power that can handle their persecutors but that of Omnipotence. The strong hand that has kept them from their rightful possessions in the land of promise can and must be broken, and the time for this is now at hand.

CHAPTER XIII

THE BEHEMOTH AND THE LEVIATHAN

JEHOVAH took two great animals, one of the land and one of the sea, to teach Job of His own greatness and power. The behemoth of which he speaks (40:15) undoubtedly was the largest herbivorous animal that ever lived on the earth. The skeleton of such an animal was found a few years ago in Wyoming. Its length was 84 feet 9 inches, its height 12 feet 6 inches. I saw a replica of the original skeleton in the National Museum of Natural History in London.

God said the behemoth ate grass as an ox, and moved his tail like a cedar. The size and strength of the animal whose skeleton was found must have been great enough so that it could easily move its tail, which was 49 feet long. "His bones are as strong pieces of brass;

his bones are like bars of iron" (40:18). The femur or thigh bone of this skeleton looked to be as large as a man's body. God said that the mountains brought the behemoth food; he lay under the shade of the trees; and the willows of the brook compassed him about. He also said, "He drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth." This animal which lived in bygone ages was certainly a marvel of creation.

The skeleton of an animal of the same kind as that found in Wyoming was dug up a few years ago near Mt. Morrison, Colorado. While the parts of this skeleton were not all obtained, from the size of the bones that were found it was estimated to have been 120 feet long. When we think of animals stretching out over this much territory we are overwhelmed. The trees upon which they subsisted must have been correspondingly great; and the evidence of this is found in the mammoth coal beds of our country.

Job had been so long in his own little enclosure—pent up within himself, meditating upon his suffering and misfortune—that God

saw it would take something out of the ordinary to give him spiritual enlargement. He needed to have his faith increased, which could be done in no better way than by thinking upon the wonders of creation and the omnipotent power by which all things were made.

After the behemoth had been described, whose habitation was the dry land, God again showed Job His own great power in the leviathan, a sea animal of still greater proportions. "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant forever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish spears?" (41:1-7).

Whales have been caught out of the sea that measured more than eighty feet in length, and others have been seen that would measure

fully a hundred feet. What better illustration could be had of the power of God than this great sea animal, the leviathan, which may or may not have been a whale? Were it not for man's superior wisdom, how helpless he would be in trying to capture and control the lower animals!

Nothing more wonderful can be found between the lids of the Bible than the lesson which God was trying to teach Job in the foregoing scriptures. There is no way to teach man except in his own sphere of knowledge, and by means of things which he understands. To make comparisons that are beyond his comprehension is useless. When Jesus was on the earth He used the most familiar objects to illustrate His sermons. When Job thought upon the greatness of the leviathan he could better comprehend the omnipotent God whose voice is heard in the thunder and whose presence is felt in the flash of the lightning. He is always near, though at times He may seem to be far away.

The leviathan represents the power of the Holy Spirit—the third person of the Trinity—working in connection with the affairs of men.

Man in his unregenerate state is in rebellion against God. He is unwilling to meet the conditions by which divine wisdom and power are bestowed upon him, yet he wants to manipulate and control the Holy Spirit. This thought is clearly brought out in Acts 8, in the case of Simon the sorcerer, who was one of the workers of magic in the black arts. When he saw the power that was bestowed upon the children of God he wanted it, but was unwilling to meet the conditions by which it might be obtained. He saw Peter working greater miracles through the Holy Ghost than he himself was able to work as a sorcerer, and thought this power could be bought with money. Peter, seeing that his heart was not right, exhorted him to repent, saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Simon wanted to lead the Holy Spirit whithersoever he would, and play with Him as he would with a bird. He desired to have Him as a servant and subjugate Him to his will and purposes.

There are many persons who are making this mistake today. They want the enduement

of power, but the sum of the whole matter is, they will have their own way, and try to get the Almighty to endorse them in it.

The filling of the great sea animal's skin with the barbed iron and his head with fish spears simply illustrates the fact that people want to capture the Holy Spirit to give them power to carry out their own base desires and selfish inclinations. They want Him to make supplications unto them—to speak soft words to them. They are willing to make covenants with Him if He will be their servant forever. They seek to be blest and endorsed by the Most High, and have all their temporal needs supplied, and this after they have refused to obey Him.

“Who can discover the face of his garment? or who can come to him with his double bridle?” (41:13). However much a person may try, he will never be able to bridle the Holy Spirit and lead Him about. People must be willing to be led and guided by Him. Jesus said, “I came not to do mine own will, but the will of him that sent me.” He “made himself of no reputation, and took upon him the form

of a servant, and was made in the likeness of men" (Phil. 2:7).

God further says: "None is so fierce that dare stir him up: who then is able to stand before me?" This clearly shows that God has used the animal to represent His own greatness and power. "Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine." A further description of the leviathan gives apt illustrations of the power of the Holy Spirit as He rests upon human beings. "By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out." Undoubtedly the great sea animal, half submerged in the water, made a great light, and smoke appeared to come out of his nostrils, which perhaps was his breath.

When Gideon's three hundred braves broke their pitchers the purpose of the lamps inside them was seen—the light flashed out in the darkness and frightened the Midianites, who had besieged the camp of Israel (Judges 7). When the earthly vessel is broken, of which Job's afflicted body was a type, the light of

God's Spirit will flash out and put the aliens to flight. The fire of the Holy Ghost always frightens the ungodly and they will often flee when no man pursues.

When Abraham put his offering on the altar he kept the black vultures away until the going down of the sun, when behold a smoking furnace, and a burning lamp passed between the pieces, and the sacrifice was consumed (Gen. 15:9-17). It was then that his name was changed from Abram to Abraham, which means "high father." The burning lamp is a scriptural type of the Holy Spirit, therefore we conclude that this great sea monster represents the Holy Spirit's power. There are many other passages of Scripture that corroborate this.

The leviathan with sparks of fire leaping out of its mouth is also a type of God's ministers, who are said to be "a flame of fire" (Heb. 1:7). Wherever a person is found with the baptism of the Holy Ghost, if there are those around him who have a spark of spiritual fire, he will bring the coals together, fan the spark into a flame, and a revival will be the result. He will preach with the Holy Spirit resting

upon him, and leave a shining path behind him, where sorrow will be turned into joy.

His heart is as firm as a stone, he does not wobble about, but maintains the principles of salvation with firmness, whatever may be the difficulties or the opposition with which he has to contend. "When he raiseth up himself, the mighty are afraid" (41:25). As the power of God operates through His anointed ones, the mighty are made to tremble.

"The sword of him that layeth at him cannot hold." God says of His anointed that no weapon formed against them shall prosper. It makes no difference what kind of weapon it is or from what source it comes, it "cannot hold." "The arrow cannot make him flee." A person who has God in him is not a coward, even though he should face death. Like the Apostle Paul, he counts not his life dear unto himself. "Darts are counted as stubble: he laugheth at the shaking of a spear." When people have met the conditions of God's word, have been cleansed from spiritual defilement, and become the temples of the Holy Spirit, they can laugh while the ungodly tremble.

“He maketh the deep to boil like a pot.” The “deep” here has reference to the great sea of humanity. There is no class of people who arouse more opposition than those whom God anoints for service. The sea boils wherever they go, with but little effort on their part. God in them stirs the deep of men’s souls and they often resist the truth. It was said of the disciples, “These that have turned the world upside down are come hither also” (Acts 17:6). Wherever the anointed of the Lord go the light shines out into the deep sea of humanity, and when their light is resisted commotion follows.

“Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride” (41:33-34). This is none other than the Holy Spirit, the very God. Of course there is none like Him in the earth. He will humble and bring low the children of pride. Jehovah has spoken and will perform His word. The proud are to be cut off from the earth and no root or branch of their posterity shall be left.

As Job listened to this wonderful description of the sanctified, he recognized God in the

leviathan and said, "I know that thou canst do everything, and that no thought can be withholden from thee" (42:2). A wonderful sermon had been preached to him on the sanctified life that follows the destruction of carnality in the heart. No person who has not died to sin and self can have any conception of the life of holiness. The presence of carnality beclouds the spiritual vision and makes everything misty and uncertain. While Job was not carnal, he did not understand why his flesh should be permitted to become so corrupt and why he should be so afflicted. When he said that he abhorred himself and repented in dust and ashes, he came out of the old life, the life of the flesh, into the new. God had turned his captivity and made him a living example of His power to save and to heal to the uttermost.

After this God told Eliphaz that His wrath was kindled against him and his two friends because they had not spoken the things that were right, as His servant Job had done. Then he commanded them to take seven bullocks and seven rams and go to Job and offer for themselves a burnt offering, with the request that he pray for them. "Seven" here denotes

a whole burnt offering, which shows that they had to pay the full penalty. There was no sham repentance in turning to God when this offering was made, but real self-abnegation and soul agony.

There are multitudes of professors today, many of whom claim to be sanctified, who have treated the true people of God as Eliphaz and his friends treated Job. There is no possible way for them to prevail with God until they make things right with those against whom they have spoken.

After Job had prayed for them and been accepted, the Lord turned his captivity, and gave him twice as much as he had before he was afflicted. This symbolizes the double portion that comes with the sanctified experience. Then came unto him all his brethren and sisters and all that had been of his acquaintance and partook of his hospitality at his own house. "Every man also gave him a piece of money, and every one an earring of gold" (42:11).

During Job's suffering and extreme poverty his friends had nothing but abuse for him, but now that they see his prosperity and that God is actually vindicating him, true to depraved

human nature they are ready to make gifts and console him. Job learned through his affliction that those with whom he had previously had the most intimate relationships could not be trusted, for there was not one who stood by him. His heart-breaking experiences had brought him to the place where he could stand alone with God, had adjusted his relationships to all classes of people, and fitted him for future usefulness.

His latter end was blest more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she asses. He had also seven sons and three daughters. His daughters were the fairest in the land and their father gave them an inheritance among their brethren. These daughters are a type of the daughters of Zion after Israel shall have been redeemed from among the Gentiles.

Job lived one hundred forty years after his affliction, thus proving that the righteous shall come to a ripe old age. One hundred forty is a multiple of seven, or twice seventy, which is a Bible number of great significance. Job received great consolation for having been true

to God in the time of his humiliation. In this he is a type of Christ. While he was made in the flesh a target for all God's arrows, he bore it with the fortitude of a righteous man: and if his speeches were difficult to be understood it was because of the spiritual ignorance of those who heard him. No less ignorance has been displayed by commentators and professors of Christianity of modern times.

The Book of Job is sealed to most people who claim to have great understanding, and its mysteries have been unsolved by the greatest divines. This is in keeping with the scripture: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight" (Luke 10:21).

It is a righteous thing for the Lord to withhold His secrets from those who lack grace and humility and who aspire to worldly honors and attainments. They would bind the Holy Spirit and make Him their servant, but He cannot be bound, nor will He assist anyone who has unholy desires or ambitions. Some

of the most learned men have charged Job with unsound speech and with being no better than his three friends who reproached him. But the plain statement of the Almighty was that Job was a perfect and an upright man, one who feared God and eschewed evil, and that in all his affliction he sinned not with his lips nor charged God foolishly.

The multitudes are in darkness today as to the condition of the Jews and God's plans for their future. They refuse to believe His word concerning the restoration and the future prosperity and glory of Israel. Their resistance to the truth is due to the pride of their hearts and their unwillingness to admit that the Gentiles, of whom they are a part, must occupy a place subordinate to Israel. God will deliver Israel as He delivered Joseph, and cause those who persecuted them and made them to serve with rigor to put gold and silver into their coffers. He will bring the Gentiles down to the dust of repentance after Israel has been cleansed from spiritual pollution, of which Job's leprosy is a type.

Job's three friends had to bring a whole burnt offering and ask him to pray for them.

So likewise will the Gentiles who persecuted the Jews be humbled. The mercies that will be extended to them from the Almighty will come through Israel.

May God hasten the day when there will be a proper adjustment of the relationship of Jews and Gentiles to one another and to Himself, then will the earth be "filled with the knowledge of the glory of the Lord."

CHAPTER XIV

THE RESTORATION OF ISRAEL IN THE PSALMS

PEOPLE of nearly every class and creed read, sing, and memorize the Psalms.

This book is a storehouse of spiritual food for both Jews and Gentiles, but the great lessons that are brought out in its types concerning the past, present, and future of Israel have not been fully understood. Like the Book of Job, much of it has been veiled in mystery, and it remains for the last days to unlock its treasures and enrich those whose hearts are open to receive the truth.

The angel that appeared unto Daniel said, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. . . . And none of the wicked shall understand; but the wise shall understand" (Dan. 12:9-10). We see the wisdom of God in keeping the book of prophecy sealed until the time the truth should

be revealed, otherwise Satan would have a great opportunity to pervert it. No sanctuary is too holy for him to enter, and no truth advanced from the sacred page on which he does not try to put his own construction. He is a great manipulator, turning everything within his grasp to his own account. He has his prophetic agencies, and works in supernatural ways to deceive and destroy souls.

There are those who claim not to believe in the personality of Satan, nor even in the reality of sin. They admit that there is an evil influence abroad, but they know not whence it comes. They are totally ignorant of the fact that the kingdom of Satan is all about them, and that Satan is a great prince operating through the organized powers of darkness to defeat the plan of redemption. The myriads of fallen spirits are all enlisted in his service, the weakest and most ignorant of whom are capable of almost deceiving the very elect. Considering these facts, of which we have abundant scriptural proof, we can better understand what it means for a redeemed soul to persevere in the Christian life and triumph over the enemy.

There are some things, however, that even

the king of darkness does not understand, and of which his subjects, whether men or demons, are kept in ignorance. The angel who spoke to Daniel concerning the latter days revealed this fact when he said, "None of the wicked shall understand."

There is no medium of communication between God and false prophets, and if they obtain a knowledge of the truth they obtain it from some unlawful source. Jeremiah says they prophesy false dreams and cause people to err, when God has not sent them, neither commanded them (23:32). If He were to reveal His truths to the unrighteous this world would soon become pandemonium. Light would become darkness; and how great would be that darkness!

It is comforting to know that there has never been a time that God has not had a human agency through which He could work, and that even in these last days there are a few people to whom He can open the book of prophecy and reveal His secrets.

Gentiles are so prejudiced against the Jews that it is almost impossible to enlighten them on the subject of the Restoration. The Psalm-

ist understood this when he said, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:1-3).

When Israel had a national existence the heathen nations united their forces and besieged their cities, carrying them away captive. But even then there was no rest for their conquerors, for the Hebrews were like thorns in their sides and a bone of contention among them. There was no nation or power that could cope with Israel when they were true to God; but when they forsook Him and drifted into idolatry, He used the Gentiles as a scourge to punish them.

The heathen kings were very presumptuous, and had little conception of the greatness and omnipotence of the God who fought for Israel. In their ignorance and superstition they compared Him to their imaginary gods, and made snares for their own feet. Jehovah, who sat in the heavens, laughed at them and held them in derision. Then he spoke to them in His wrath

and vexed them in His sore displeasure (Ps. 2:4-5).

“Yet have I set my king upon my holy hill of Zion” (Ps. 2:6). Christ will yet sit upon the throne of David on the hill of Zion. This is clearly seen in Isaiah’s prophecy, which has been only partially fulfilled: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever” (9:6-7). Christ was born King of the Jews in Bethlehem of Judea. He was rejected, mocked, scourged, and crucified by His own people, but the government will yet be placed upon His shoulder, and of the increase of His kingdom there shall be no end.

There has never been a kingdom that was established with judgment and justice, but in Israel, Isaiah’s prophecy will have a literal fulfillment. Christ will sit upon the throne of



The Wandering Jew passing through the midst of a fortress siege and battle. While he is invulnerable, yet hundreds of thousands of dead Jews, in ghastly forms and heaps were seen on battle-grounds.

David and judge the world in righteousness. The decree has gone forth and the kings and princes of this world must submit to His rulership. The powers of perdition are in array against the establishment of His kingdom; but how little can be accomplished by those who lift up their puny arms of rebellion against Him, when not one jot or tittle of His word shall go unfulfilled! Through the restoration of Israel the whole world shall come under His scepter. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:8-9). The heathen nations will be broken with a rod of iron before they humble themselves and acknowledge the rights and claims of the Son of God, and His kingdom is established in Zion.

The Psalmist said: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth" (Ps. 2:10). But they will not use the wisdom that is at hand for them, neither will they be instructed. It is exceedingly difficult for great men to humble themselves, especially

when they hold the reins of government. It remains for them to learn wisdom when God's judgments are in the earth. The disposition to supersede Christ is in the heart of depraved humanity, and when the rulership of this world is involved, man is reluctant to relinquish his claims. Satan has not yet given up the conquest of this world, and one of his most successful ways of operating is through its rulers.

At Christ's first advent apostate Israel was so completely under Satan's control that they refused to receive Him, and when He was brought before the judgment seat and condemned to be crucified, they cried, "We have no king but Caesar." They have since learned that Caesar, who represents the ruling powers of the world, is a fearful taskmaster. Through the centuries past they have reaped the fruit of their doings in the most galling servitude. They have sought deliverance from his lash, but all in vain. Many times they have drunk the cup of sorrow to the dregs, but it has been filled again and again; there has been no eye to pity them, and no arm to save.

God, who has permitted all of this, has not been indifferent to their cries, and will arise

for them and turn their captivity. Isaiah says, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (61:3).

What a wonderful transformation must take place before this scripture can be actually fulfilled! No greater miracle could be performed than this, and no power could bring it about except through their acceptance of Christ as their Messiah. When God ceases to be angry with them He will bring it to pass. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners" (Isa. 57:16-18).

If the Lord were not to restore Israel and give them back their inheritance, it would be useless to pray for any backslider; and though

they have much to account for, His love is unchanging, and His mercy endureth forever. What a privilege then, for the servant of the Most High to bear the glad tidings to those who have wandered away from Him. If there were no hope for Israel, there would be none for anyone who has broken God's laws and given himself over to the works of the flesh; he would have to remain a fugitive in this life and be turned over to the torments of the wicked in the world to come. When a soul repents and is restored to the Lord his mourners rejoice with him and share his blessings. A father who received his wayward son safe and sound after years of separation died of joy. By this we can have some idea of the comforts that will be restored to those who have mourned over the desolation of Israel.

“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Ps. 2:12). To kiss the Son means to repent of one's sins. Though a person may be a ruler in this world, he must come in the same manner as the least of his subjects, acknowledging that he has no rights or claims

that interfere with the rulership of Christ. If he fails to do this, a little kindling of God's wrath will cause him to utterly perish from the earth, and he will suffer the inevitable doom of those who die in their sins.

Everywhere people are conjecturing as to the manner in which Christ will bring about the establishment of His kingdom in the earth, and many theories are advanced by the apostate Gentile Church which have no scriptural foundation. They claim for themselves the promises that were made to the Covenant People.

When the restrictions preventing the Jews' entering Palestine were removed in 1908, it was a great surprise even to those who were looking for the restoration. The people were looking for the Turkish power to be broken in some other way, but to their amazement, the gates were opened without the interference or assistance of other nations. God did not see fit to confer this honor upon them, lest they should become exalted and take the glory to themselves.

"Lord, how are they increased that trouble me!" (Ps. 3:1). The people of God have al-

ways been persecuted. The enemies of Israel have increased in numbers, which is another evidence that the reconstruction of the world can never take place according to the present plans of the Gentile Church. The world in many ways is rapidly growing worse, and operations must be begun on an entirely different basis before the kingdom of Christ can be established. We rejoice to know that the work has already begun.

“Many there be which say of my soul, There is no help for him in God” (Ps. 3:2). “My soul” here stands for the whole house of Israel in their present deplorable state. People are saying there is no hope for them because they crucified Christ. While admitting that there is a remnant that may be saved, they do not believe that as a people the Hebrews can expect to have God’s favor or a separate, national existence. Skepticism of this character reveals the infidelity of the heart and shows how few people have an insight into the Word of God. The fact is, such people are usually those who have broken their covenants, but still maintain a profession, and their light has turned to darkness. If they were right with God, the Spirit

and the Word would enlighten them and they would have great joy over the prospect of the wandering sons of Jacob returning to their own land. Every true Christian rejoices when he sees a prodigal return home. If a person has no joy at such a sight it proves that he is himself a prodigal at heart, although he may claim to be enjoying the fellowship of the saints and the comforts of his Father's house.

"But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head" (Ps. 3:3). God will yet lift up Israel and their glory will be manifested to the whole world. There is but little help for the Jew while he remains among the Gentiles. His deliverance from sin will come after he has returned to Zion.

"I laid me down and slept; I awaked; for the Lord sustained me" (Ps. 3:5). Israel has been asleep for many centuries, but they will soon awaken from their slumbers, and the hills of Zion will resound with praises to their King.

The story of Rip Van Winkle, who, legend says, awakened after sleeping twenty years, is not without significance. While no one be-

lieves that anyone actually did this, yet the story has made a profound impression upon the minds of thoughtful people. In the last days God will awaken Israel and their long sleep will be like a dream of the night. Isaiah says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

As Rip Van Winkle looked about him and wondered how so many changes could have been brought about in a single night, as he supposed, so will it be with Israel, who for the first time since the veil fell over their faces at the crucifixion, will see what God has wrought in their behalf. When the light begins to dawn upon them, greater darkness than has hitherto been known will fall upon the Gentiles. Even now this darkness is settling down, as God withdraws His Spirit from them and turns again to Israel.

"I will not be afraid of ten thousands of

people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly" (Ps. 3:6-7). While the Jews have been afflicted God has also smitten their enemies and broken their teeth, and the work is not yet completed. People who persecute and afflict them or put a stumbling block in their way will be exposed to His wrath.

The fact that David is a type of Christ and portrayed Israel in their backslidden condition explains his many prayers for God's judgments to fall upon his enemies. It would not be consistent today for a Christian to pray God to destroy those who persecute him, but when it is taken into consideration that David's enemies were God's enemies it throws a different light upon the subject. He was the mouthpiece of Jehovah.

"For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for

they have rebelled against thee" (Ps. 5:9-10). It is evident that David had an eye single to God's glory and desired only the upbuilding of His kingdom. To make such a prayer with any personal feeling of retaliation toward the offenders would be perilous. The only solution then is that David stood in Christ's stead as the representative of his people.

The disciples made the mistake of wanting to call fire down from heaven upon their enemies, and Christ rebuked them. They had the carnal mind and naturally were impulsive and impatient. Jesus said: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44-45). If a person is unable to do this he cannot possibly be a child of God. Such an experience is a test of true Christian character. Christian profession amounts to nothing if it has not the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

After the Psalmist had given vent to the

fullness of his heart in proclaiming judgments upon his enemies he rose upon the tide of victory and cried, "Salvation belongeth unto the Lord: thy blessing is upon thy people" (Ps. 3:8).

"I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping" (Ps. 6:6-8). This is an experience similar to that Job had when he was surrounded by those who claimed to be his friends but who proved to be his worst enemies. He tried to get them to depart from him and give him rest, but they refused to go. He said, "They have gaped upon me with their mouth" (Job 16:10); and David uses the same expression (Ps. 22:13). Wherever Christ abides in the human heart the enemies of the Cross stand like ravenous beasts with wide-open mouths to devour. The spirit of evil in the world today is the same as when this prophecy was written.

The enemies of the Jews have been gaping

upon them for centuries, but the Lord, who has afflicted Israel, has heard the voice of their weeping and will forgive and restore them. He is waiting for the Gentile cup of iniquity to become full, in the same manner that He dealt with the heathen nations of old. But there is a limit to His forbearance, and when it is reached there is no power that can stop His judgments. He is angry with the wicked every day and is making ready to punish them; He has whetted His sword and bent His bow (Ps. 7:11-12). The workers of iniquity for whom He has prepared the instruments of death shall perish. His arrows will lodge in the hearts of His persecutors, those who have conceived mischief and brought forth falsehood. When the wicked dig a pit for the righteous they fall into it themselves. Verily God has said that their violent dealings shall come down upon their own pates (Ps. 7:16).

There is a widespread belief that God is too merciful to punish the wicked. In support of this theory, which is utterly without scriptural foundation, people say that no parent would treat his child as God is accused of treating the guilty. They lay much stress upon His love

and mercy, but overlook the fact that He is just as well as merciful.

To fail to recognize the justice of God's nature would be to rob Him of His sovereignty and bring Him down to the level of a human being. He would cease to be the omnipotent God if He failed to punish the wicked. Evil doers are not only punished after this life, but are the objects of His wrath here. Some people look for greater justice from the judge of a police court than from the infinite God, the Judge and Creator of all things. A judge of an earthly court who showed softness in his nature and refused to punish criminals would be considered incompetent to fill his place.

A person who breaks the law must suffer the penalty. Mercy may be shown in some cases, but if all were let go the forces of darkness would take control of this world and pandemonium would reign. It behooves the child of God to respect and be subject to the powers that are over him; for almost any form of government is better than none. Paul said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Who-

soever therefore resisteth the power, resisteth the ordinance of God" (Romans 13:1-2).

If God spared not His own Son, neither will He spare those who refuse to repent of their sins. If He could endure the scene of Calvary He certainly will not hesitate to punish those who persistently rebel against Him and refuse the mercy that has been offered through the sacrifice of His Son. The redemption price has been paid and none are excluded if they are willing to meet the conditions; otherwise they must be subject to His wrath. If a person, after having been repeatedly warned, does not seek to escape punishment, why should he expect the Almighty to be more interested in him than he is in himself? A door has been opened for his escape, but he refuses to enter it, and remains in a state of condemnation. Isaiah says: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). If a sinner hardens his heart and stiffens his neck and continues to fight under the black banner of Satan, how can he expect God to interfere in the end and save him from his

awful fate? Verily, the king of darkness, whom he serves, will continue to be his sovereign, and he will be banished to the outer darkness where there will be weeping and wailing and gnashing of teeth.

There is no such thing as the annihilation of the soul; the wicked are doomed to everlasting torment. God has spoken, and who has power to change His word? The horrors that often surround the dying bed of the wicked are a foretaste of the state into which the soul will pass when separated from the body. Many testimonies are on record from those who have felt the pangs of torment for hours and even days before dissolution took place. How great, then, is the folly of those who stop their ears and refuse to listen to the truth.

Down in the world of dark despair,
There's not a ray of light,
Where darkness shrouds the souls of men,
In hell's eternal night.

There is no theme in preaching that is more honored of God than that of eternal punishment. The unction of the Spirit is upon this message to a perishing world. It is taught in

both the Old and New Testaments, not only in type, but in language so plain as to leave no room for controversy. The time comes in this life when the presumption of the wicked takes them beyond the limits of God's mercy, and suddenly they are cut down.

Upon no class of people will God's judgments more surely fall than upon those who persecute His saints. He says, "Touch not mine anointed, and do my prophets no harm" (Ps. 105:15). Nothing so blights or withers the soul as to criticize those upon whom the Spirit of God rests. But notwithstanding the calamities that have fallen upon those who have done so, there are multitudes, even among professed Christians, who do not hesitate to speak against the righteous.

And as God deals with those who persecute His saints, so will He punish those who afflict His covenant people. His covenant with Abraham has never been broken; the promise to bless his descendants and to curse those who curse them must be fulfilled.

Satan tries to reverse everything that God has ordered,—those on whom blessings are pronounced he would curse. But God, who

maintains the cause of the righteous, will rebuke him and destroy the wicked through whom he works (Ps. 9:5). "But the Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Ps. 9:7-8). If God's mercy alone were considered, where would His judgment or justice be found? The rulers of this world would supersede Him in power and glory.

Satan is exceedingly anxious to make people believe that God is too merciful to punish the guilty. He does this in order to deceive them and take away their fear; for if the broken law had no penalty there would be no fear of punishment. Sin is the transgression of the law, and to do away with its penalty would be to lightly esteem it. When we think of all the suffering that has been caused by the sin of our first parents we must admit that God would be unjust not to impose a penalty for sin. He does not forget the cry of the humble and will make inquisition for blood. "Shall not God avenge his own elect, which cry day and night unto him?" (Luke 18:7).

In Psalm 9:13 is a portrayal of Israel in their condition today. "Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death." If the Gentiles had any true love for the Jews they would consider their woful state and try to remove the barriers that hold them in bondage. The powers of perdition are against their return to Palestine, and every effort that is put forth to bring it about will be opposed by the enemies of Christ.

In the gates of Zion, Israel will show forth all His praise. Nothing stirs the devil more than for God's children to praise Him, and his heaviest guns are turned against those who dare to do so.

"The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:16-17). If God's judgments were not in the earth no one would fear or revere His name. Hence the Psalmist said, "Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord:

that the nations may know themselves to be but men." If He did not put men in fear they would become more and more exalted and self-sufficient, and try to supersede Him in His rulership.

CHAPTER XV

THE SACRIFICE OF PRAISE

TIME and space will permit of comment on only a few of the Psalms. In the foregoing chapter we have given our readers a key to the book which will enable them to understand the types. A great favor is conferred upon a person when he is placed in a position where he can understand the symbolism of the Old Testament Scriptures.

In the Psalms is set forth in type the whole history of Israel—their death, burial, and resurrection as a nation. The most interesting portion is that referring to the life they will manifest after they have come forth from the tomb. Then they will praise the Lord from the rising of the sun until the going down of the same (Ps. 113:3). When their spiritual grave-clothes shall have been taken away all shall fear the Lord from the least even unto the

greatest. "The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore" (Ps. 115:17-18). When the house of Israel return and their sins have been expurgated, their mouths will be filled with laughter and their tongues with singing. The days of their captivity will be like a dream of the night, the cup of sorrow which they drank to the dregs will be changed to overflowing joy and they will become established forever.

The Psalmist, who is called the sweet singer of Israel, from the fullness of his heart has exhausted language in trying to describe the spirit of praise that will possess them after their captivity has been turned. The ninety-sixth Psalm will give the reader an idea of what it will mean for them to be resurrected from their spiritual graves. They will no longer sing the song of Moses and celebrate their deliverance from Egyptian bondage, but will tune their harps to sing the praises of Christ their redeemer.

"Sing unto the Lord, bless his name; show forth his salvation from day to day" (Ps. 96:2). There will be no cessation of praise,

and never again will Israel relapse into idolatry. They will not be satisfied to confine His praises to Zion alone, but will declare His glory to the heathen, His wonders to all peoples. Earth's teeming millions in every land will be taught by the sons of Abraham, who will go to the uttermost parts of the earth proclaiming the glad tidings of salvation. Revival fires will be kindled in every land and clime, and the multitudes of earth will rejoice in a knowledge of sins forgiven.

The mission of the Gentile Church comes to an end with the closing of this dispensation. The idolatry of the heathen nations will never be abolished until after the restoration of Israel. Then will they give strength to God, and bring offerings, and come into His courts to worship in the beauty of holiness.

There is a general belief that the world is to be destroyed, but this cannot be. The "end of the world" in Matthew 24 is a wrong translation and is misleading. It should read the "end of the age." God will destroy all that defiles and pollutes the earth, and will purify it by fire and make it the habitation of saints. "Let the heavens rejoice, and let the earth be

glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Ps. 96:11-13). This shows the transformation that will take place when the curse of sin is lifted.

The roaring of the sea is a type of the unrest in the great sea of humanity. Isaiah says: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). The great bodies of water on the globe carry within their bosom the history of ages. The time will come when the sea must give up her dead, and dark secrets will be made known by those who have been held in her embrace.

THE FATE OF THE SEA

Oh, cruel, restless, surging sea, hast thou no peace
or rest?
Why dost thou longer from us hold the secrets of
thy breast?
Down in thy caverns deep and dark are those whom
thou dost keep

In silence, in thy long embrace, o'er whom our hearts
must weep.

The kingdom of our God shall come and all the
earth shall fill;

The Rose of Sharon then shall bloom on Zion's holy
hill;

When earth no more shall bear the curse, and all
is perfect peace,

When Jesus reigns as Lord and King thy tyranny
shall cease.

Shall not the God of earth be just, and shouldst thou
longer wait

To meet the sentence God has passed, and know thy
awful fate?

O sea, thou must yield up thy dead, when God shall
speak once more,

And from thy caverns deep and dark, reveal thy
ghastly store.

The earth shall then be purged by fire, consuming all
its dross,—

A home for all who have obtained salvation through
the cross.

No more on earth shall sin abound, and there shall
be no sea;

The New Jerusalem shall come the Bride of Christ
to be.

When the Gentile yoke is broken from Is-
rael and God takes away their reproach, they

will celebrate their victory as they did on the banks of the Red Sea. After they had safely passed through the waters, Moses sang his song of deliverance. Their enemies followed and tried to overtake them, but God caused the depths to cover them. With the blast of His nostrils the waters were gathered together; the floods stood upright as an heap. "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters" (Ex. 15:9-11). This shows how God's wrath will fall upon the enemies of Israel and how they will be destroyed as the Egyptians were swallowed up in the Red Sea.

Moses' song was prophetic and shows how the divine hand will guide the sons of Abraham to their holy habitation. When their deliverance is drawing near there will be a time of trouble such as has never been known in the history of the world. Fear and dread will fall upon the Gentiles, and by the greatness of His power God will stop the mouths of His adversaries and quiet them like the troubled sea.

“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in” (Ex. 15:17). There is a stillness over the nations today that makes one feel that in part this scripture is having its fulfilment.* In the meantime many of the Jews are gathering to Palestine preparatory to the great work which must be accomplished there.

After the children of Israel were safe on the other side of the sea and had witnessed the destruction of their enemies, Miriam the prophetess took a timbrel in her hand and led all the women out after her with music and dances, in praise to the Lord for their glorious triumph. If they sang and danced and shouted when they were brought out of Egyptian bondage, how much greater will be their demonstrations of joy when they shall have been gathered from the ends of the earth and planted in their own land. Then will be fulfilled Jeremiah’s prophecy: “Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up

*This was written just before the breaking out of the World War.

the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:7-8). The waste places in Zion will be rebuilt and their victories celebrated in the dance of praise.

It is natural for a redeemed soul to praise the Lord, to declare to others His wonderful works and His goodness. The Psalmist said, "One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works" (Ps. 145:4-5). A blessing always follows praise. Those who refuse to tell what the Lord has done for them will find their light going out.

There are not many who know what it is to praise the Lord from the heart. They sing, but it has no meaning to them. Like the parrot, they repeat what they hear but they do not understand. When the Psalmist said, "Let everything that hath breath praise the Lord," the divine hand was touching the chords in his soul and making them vibrate in

harmony with the music of heaven,—an experience which none but the sanctified know.

The dance originated with the people of God. Satan has succeeded in perverting nearly everything that is good and has therefore captured the dance and made it one of the most destructive agencies in the world today. In the worldly dance the sexes mingle together, a practice which was never known until the dance was wrested from its proper place. This mingling of the sexes brought the dance into disrepute and many doubt that it was originally a part of divine worship. Victims without number have gone down to perdition as a result of the lustful embrace in the ballroom. It behooves the children of God to rescue the dance and put it where it belongs.

When the prodigal returned (Luke 15) there was music and dancing in his father's house. This prodigal symbolizes the Jewish people, as well as all backsliders who have wandered away from God. When a soul has been converted or reclaimed great demonstrations of joy should be manifested. Also Jesus told His disciples that when they were persecuted for righteousness' sake they should rejoice "and

leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6:23). The literal rendering of "leap for joy" is "jump up and down many times."

When David brought the ark to Jerusalem from the house of Obed-edom there were great demonstrations of joy. In the sight of the people the king laid aside his robes and danced before the ark with all his might, thereby incurring the displeasure of Michal his wife and bringing a rebuke from her lips. She said, in irony, "How glorious was the king of Israel today," and then said he was as one of the vain fellows whose demeanor had been displeasing to herself and maidens.

David replied, "I will yet be more vile than thus, and will be base in mine own sight" (2 Sam. 6:22). The anointed of the Lord was not to be intimidated by the remarks and displeasure of his wife. He was aware that he had made himself base in the eyes of those whose hearts were not right with God, and was willing to make himself yet more base.

In the plan of salvation there is no place for a graveyard religion. Those who have been

resurrected from spiritual death are full of life and joy; they no longer live among the tombs, neither do they chant the doleful anthems of the dead. There is springtime in the soul, and music everywhere, and their exuberance of joy will be manifested in outward demonstrations. Those whose cups are running over with the new wine of the kingdom will sing such songs as will give expression to the fullness of the soul, and their countenances will fairly shine with the radiance of heaven.

Some people believe that if one is sober and long-faced it is a mark of Christianity, whereas this is often proof that one has no heart relationship with God. Peter did not have this kind of sobriety in mind when he said, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8).

The second work of grace removes all the spiritual graveclothes and there is then nothing to hinder joyful demonstrations. But if a person becomes intimidated or allows the enemy to defeat him in his praises he will again become clothed in the habiliments of the tomb and will lose the joy that he once possessed.

He will be sober in the performance of religious duties and in all probability will hold tenaciously to the letter of the law and split hairs over non-essentials. No one can keep salvation who quenches the Spirit.

The only way to succeed in the Christian life is to keep spiritual freedom. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). A real shout from the heart arouses opposition, since there is nothing more displeasing to the wicked. To hear the name of Jesus magnified stirs the imps of perdition and starts them on the war-path. But the presence of such foes should not frighten those who have been "bought with a price." The lion of sin can go no further than he is permitted by the Almighty, and while he may intimidate he can never devour those who serve but one Master.

Without real joy there is no way to convince the ungodly of the reality of salvation. The world is full of wretchedness and misery, and the child of God should offer people something that will lighten their burdens, or he will not be able to convince them that he has any-

thing better than they have. There is no such thing as keeping salvation without sacrifice and suffering, and the reward of sacrifice is joy in the soul.

“Rejoice in the Lord, O ye righteous: for praise is comely for the upright” (Ps. 33:1). There is no way to distinguish a saint from a respectable sinner, if he does not praise the Lord. He may have right doctrines and be very devout, but a true servant of the Lord will praise Him.

The modern pulpits are filled with so-called ministers of the Gospel who are never heard to praise the Lord; and of course it is difficult for the people to rise above their leaders. All heaven is looking upon those who keep up the gates of praise. The Psalmist prayed for the angel of the Lord to chase those who persecuted him, and we believe that angels will still protect all who keep shouting the victory. The thought of angels chasing away our foes should encourage us to press the battle.

No weapon of spiritual warfare is more effectual than praise. God's children often make the mistake of resorting to prayer alone when the enemy may be better defeated through

praise. There is often a greater cross to bear in praising the Lord than in praying. Both prayer and praise are needed to fortify the soul against the fearful assaults of the enemy. The Psalmist says, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1). Carnality frowns and Satan protests, making it hard for the weak and timid to be overcomers; but if they will persevere they will receive a rich reward. The more a person praises the Lord the more skilful he becomes in the use of his weapons of warfare.

After the restoration has been accomplished and Israel has passed through the furnace fires expurgating the dross from their natures, they will serve God in the beauty of holiness and their hearts will flow out in praises to their King. Carnality is always antagonistic to praise and must be destroyed in the human heart in order that the Spirit may have free course. One reason there is so much opposition to holiness is that it promotes praise.

Obadiah tells of the destruction of Edom, the descendants of Esau, who represent carnality. "But upon mount Zion shall be deliver-

ance, and there shall be HOLINESS; and the house of Jacob shall possess their possessions." Holiness is their possession of which the land of Canaan was a type. The purpose of all Jehovah's dealings with Israel is to establish them in holiness.

"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it" (vs. 17-18). Esau, the red man of the chase, symbolizes the man of sin. The house of Jacob is destined to prevail over him and utterly destroy his habitation. Here, in type, the sanctification of the heart is clearly set forth. The fire and flame is unmistakably that of the Holy Ghost. Consuming the house of Esau is equivalent to the purging out of the carnal nature.

When John the Baptist was preaching on the banks of the Jordan he said, in illustrating the two works of grace, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with

the Holy Ghost fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12). It is not difficult to see how these scriptures link together. Fire here means the fire of the Holy Ghost—not hell-fire as some people suppose. The chaff symbolizes the carnal nature, which will be consumed, leaving the pure wheat to be gathered into the garner. There is a spiritual garner into which Israel, like wheat, must be gathered, even after they have returned to their own land. The process of separating the chaff from the wheat will be accomplished by the fire of the Holy Spirit falling upon them, a fire which is unquenchable and will burn on forever.

The work of redemption in the human heart is not completed until a person is not only converted, but sanctified wholly. It takes the holy fire to consume inbred sin and fit the human temple for the indwelling of the Holy Spirit, who will not dwell in the heart where there is a rival. Esau and Jacob were rivals. This was first manifested when they were born. Jacob took his brother by the heel in the womb, and

by his strength had power with God (Hosea 12:3). This prefigures the new birth, where the new man of the heart has the mastery.

The strangers that are even now in Palestine with the Mohammedan religion are the sons of Ishmael and Esau, and while there will be a literal fulfilment of this scripture in their being utterly overcome and driven out, a greater work will be done when the Ishmael and Esau nature in the hearts of Israel is consumed by the fire of the Holy Ghost.

After this work of purification has taken place, there will be nothing to hinder the spirit of praise from having free course. Then will the inhabitants of Zion cry out and shout for joy, because of the great and Holy One of Israel in the midst of them. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me" (Isa. 12:1).

How great is the spiritual ignorance of those who fail to see that these and similar scriptures have a literal fulfilment in the restoration of the Jews! The Bible certainly can be of little use to them when they fail to see that the plan of



The Wandering Jew catches glimpses of the crucified Christ in the forms of the trees. An angel with a flaming sword, as one appeared in Eden, appears here.

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Lev. 26:33).

salvation is not only to consummate the two works of grace in the human heart, completely destroying sin, actual and original, but to re-gather and purify Israel and establish them in the Holy Land, where the continual praises of Jehovah will be upon their lips.

The Lord says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13:12). In doing this will be fulfilled the prophecy: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger" (v. 13). There are forces locked up in the center of the earth that could bring about this mighty shaking almost in the twinkling of an eye. Timely warnings of God's power to consume the workers of iniquity have been given in the past, by earthquakes and red-hot lava from the craters of burning mountains. The bowels of the earth have belched forth their fury on sin-cursed and rebellious humanity, and multiplied thousands have been destroyed.

Something extraordinary will have to take place to convince the nations that not one jot or one tittle of God's law will go unfulfilled. Baby-

lon, the glory of the kingdoms and the beauty of the Chaldeans, was destroyed in the days of old, and verily Jehovah will bring down the pride of the nations in the day of His visitation. He has sought in vain among them to find a people who will continually show forth His praises, but the pride and arrogance of men's hearts rival every note of praise, and wage vigorous warfare against those who have become the temple of the Holy Ghost. In order to be a victor in the conflict one must resist the devil, unfurl the blood-stained banner, and render the sacrifice of praise unto Christ the King.

After Israel has passed through the refiner's furnace their souls will break forth like the Psalmist, who said: "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created" (Ps. 148:1-5). After he had addressed the host of heaven, he looked toward the earth and called upon every living thing to

praise the Lord,—the dragons and all deeps, fire, hail, snow, storms, wind, mountains, hills, trees, beasts, cattle, creeping things, and flying fowl. “Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord” (Ps. 148:11-14).

The one hundred forty-ninth Psalm continues the exhortation to praise. “Let Israel rejoice in him that made him: let the children of Zion be joyful in their king. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.” Every instrument of praise that can be found will be used in Zion. Satan has captured many of them today, but he will have to surrender them as trophies of the saints, who will make a joyful noise, even singing aloud upon their beds. The high praises of God will be in their mouths and the two-edged sword in their hands. They will be sent forth to take vengeance upon the

heathen, to bind their kings with chains and their nobles with fetters of iron; "to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

PRAISE, O PRAISE HIS NAME

Praise the Lord, ye saints and angels,
Sing the triumphs of His love;
Praise Him with the harp and timbrel,
Praise Him all ye hosts above.

Praise, O praise His name forever,
Let His praises never cease;
Praise Him for His love and mercy,
Praise Him for His joy and peace.

Praise Him that He ever called us
Out of darkness into light;
Praise Him for His great salvation,
Praise Him for His power and might.

Praise Him in the great assembly;
Praise Him on the mountain height;
Praise Him in the mists and shadows;
Praise Him in the darkest night.

In the days of youth then praise Him,
Like the sunbeams from the sky,
Bringing joy and light and gladness
To the earth while passing by.

CHAPTER XVI

REBUILDING THE WALLS OF JERUSALEM

NEHEMIAH is the revival book of the Old Testament, corresponding to the Acts of the Apostles in the New. No one with salvation can read it without feeling the revival fires kindled anew in his breast.

The rebuilding of the walls of Jerusalem, the reading of the law, the confession of their sins by the people, the separation of the mixed multitude, the cleansing of the temple, and the joy and gladness following, prefigure the great revival which will take place after the restoration. No one who reads and understands this book need be in darkness as to the future of the Chosen People. It shows in type some of the events that must take place before the establishment of Christ's kingdom on the earth.

We find Nehemiah, in the twentieth year of the reign of Artaxerxes, in Shushan the pal-

ace acting as cup-bearer to the king. He was a Hebrew, with all the interests of Israel at heart. Three of his brethren from Jerusalem visited him and informed him of the great reproach and affliction of the people which were left of the captivity. The walls of the city were broken down, and the gates were burned with fire. This caused him great sorrow, in-somuch that he fasted and prayed to the God of heaven to undertake in behalf of His people.

When he thought of the city with its former glory and splendor, and of the temple that Solomon had built, and contrasted it with its then desolate condition, he could not but mourn. His grief caused him to appear before the king with a sad countenance, and thereby endanger his life.

His prayer not only impresses one with his deep sincerity, but shows that he understood fully the conditions that would have to be met before the cooperation of the Almighty could be secured in the great undertaking. It was broad and comprehensive enough to take in the whole house of Israel, who had broken God's

covenants and brought all this distress upon themselves.

He said: "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there" (Neh. 1:7-9).

This confession clearly shows that Nehemiah represents the orthodox Jews who, for the past two thousand years, have been wailing over their dispersion and desolation, praying for God to forgive their transgressions and to bring them back to the land of their fathers, to build again the ancient city. He reminds God of His promise to restore Israel though they be scattered to the uttermost parts of the earth.

Considering the poverty and distress of his

people, Nehemiah's request might have appeared to be presumptuous; but God is not slack concerning His word. "For all the promises of God in him are yea, and in him Amen" (2 Cor. 1:20). The outcome proved that he had true faith in the God of his fathers, whom he had addressed as the great and terrible God. There were no others of his people who had taken the cause to heart, neither did they have the facilities for such a great undertaking.

The king, observing the sadness of Nehemiah's countenance and perceiving that it was caused by real sorrow of heart, questioned him. With the bravery of one who risks his life for a righteous cause Nehemiah unburdened his heart, saying, "Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?" (Neh. 2:3). Through fasting and prayer Nehemiah had prevailed with God before he was called upon to reveal the secret of his heart to the heathen king. Being fully satisfied that God's plans had been made known to him, he approached the king with assurance and asked

that he might go to build the city of his fathers' sepulchers.

It pleased the king to send him, and letters were given him to governors beyond the river, which secured his transportation into Judah. By request, timber was furnished him from the king's forest, for the gates of the palace, the walls of the city, etc. All that Nehemiah asked was granted, he said, according to the good hand of God upon him (Neh. 2:8).

A cry is going up from the sons of Jacob today for possession of the land of their fathers, and for material to rebuild the ancient places. God will answer these prayers just as He did the prayer of Nehemiah, and will deliver them out of the hand of strangers. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" (Luke 18:7). The help that the king gave Nehemiah in getting back to Judah shows how the Jews will be helped in getting back to the land of their fathers. The river which he crossed makes us think of the five great oceans and the many seas which lie between Israel and the Promised Land.

Nehemiah, who took charge of the rebuild-

ing of the walls, met with great opposition, and this is always true of one who actually stands for God and righteousness. Such a person is made the target for Satan's most skillful warriors. Sanballat and Tobiah were his greatest foes. It grieved them exceedingly that a man had come to seek the welfare of the children of Israel.

The forces of darkness are always stirred when a standard is being lifted up for the people. The forces of perdition will come out in battle array and try to defeat those who are engaged in any enterprise for the salvation of souls; but the same God who fought for Nehemiah fights the battles of His children today and assures them that no weapon that is formed against them shall prosper. How many times have we seen the foe retreat when apparently on the eve of victory! "For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:9).

No undertaking will stir the forces of perdition more than the literal restoration of the Jews. The heathen will be enraged and the rulers will take counsel against Israel, and if God's hand were not kept upon the enemy and

their counsels brought to naught, they would defeat the work.

Nehemiah's greatest battle was fought before he requested the king to let him go to Jerusalem. The king represents the governmental powers that naturally have an aversion to the Jews. The very thought of their coming into power arouses the nations and causes bitter opposition. Only God can quiet them and overrule their natural tendency to oppose the people whom they despise. The efforts of the Gentiles have been put forth in tearing down rather than in helping to upbuild them; but God changes the hearts of kings and enlists their services when He sees fit to do so.

After reaching Jerusalem, Nehemiah waited three days, then arose at night and went out to view the wall. These three days symbolize the three days that Christ lay in the tomb before His resurrection; also the time in which the Jews have been in the grave of spiritual death. The adversaries were so numerous that Nehemiah kept his errand a secret for a time, lest he should be taken unawares and the plan of his work be defeated. Sanballat and Tobiah tried to intimidate him, but he said,

“The God of heaven, he will prosper us; therefore we his servants will arise and build” (Neh. 2:20). He gave these enemies frankly to understand that they had no portion nor right nor memorial in Jerusalem.

There is no better illustration of the two works of grace than is found in this book. The rebuilding of the walls and separating of the mixed multitude prefigure the first work of grace. No attempt was made to reconstruct the city until the wall was completed and the breaches all closed. Jerusalem represents the human heart, which must have a wall of separation between it and the world. As Jerusalem was separated from the heathen round about, so the newborn soul must be separated from his worldly associations and companionships. The only way to retain spiritual life is by keeping up this wall of separation. If an opening should be left anywhere the enemy will creep in and work ruin in the soul.

This wall, representing the outward life, shows that a person who is justified does not commit sin. The outward life, therefore, of a justified person does not differ from that of the sanctified—neither of them commits sin.

In fact, when a person is under deep conviction he ceases to commit outward sins; and after the new birth has taken place, to do so would be to forfeit salvation. This is shown by the following passage of scripture: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot [doth not] sin, because he is born of God" (1 John 3:6-9).

After the breaches were closed the heathen were not allowed to lodge around the walls. The Sabbath traffic was a great menace to the Jews. God's laws were strict concerning the keeping of the day, and the enemy was cunning enough to try to get them to desecrate it. To tolerate this would have been like a new-born soul's yielding to old habits and associations. There is great danger of being overcome, making it necessary for a person to watch and pray continually. The Sabbath symbolizes the rest

of the soul, and whatever from without disturbs the repose of the soul imperils spiritual progress.

When Sanballat heard that the walls of Jerusalem were actually going up he laughed the Jews to scorn, predicting that they could not raise the stones out of the heaps to fortify themselves, and said, "Even that which they build, if a fox go up, he shall even break down their stone wall" (Neh. 4:3). An old device of the enemy is to ridicule those who are engaged in the construction of spiritual walls. Sad to say, some people are very sensitive to such ridicule, and in the midst of their labors will often surrender to the foe.

Nothing is gained by listening to those who oppose the cause of Christ. Opposition is sure to come from carnal professors; they will do all in their power to keep the breaches in the wall from being closed. There is no wall between the popular churches of today and the world. It has been broken down for many years, and while there may be some places where it has not been completely demolished, the enemy has gotten on the inside and made everything desolate.

The walls of the old holiness movements are also broken down. There is but little difference between a professor of holiness and one who makes no profession at all, and there is no reproach of the Cross connected with these movements. They have conformed to the world; their words, customs, and habits betray the absence of the Holy Spirit. There was a time when their ministers were like flames of fire, preaching until men trembled on account of their sins and cried out for deliverance. But alas! that day has passed with them. The question is asked, Will they ever recover from this collapse? Most assuredly they will not. They have become so filled with pride and worldliness their hope is gone. There is no promise for the apostate Gentile Church.

Nehemiah and his coworkers were beset on every hand by the enemy until the wall was completed. The heathen conspired together and came to fight against Jerusalem. So long as the breaches were not closed they were not so greatly enraged, but when they found there was no opening left in the walls and they were completely barred out, they combined their strength to break it down. Nehemiah prayed

the God of heaven to turn the reproach of their enemies upon their own heads; to cover not their iniquity and let not their sin be blotted out, because they had provoked Him to anger before the builders.

There is always persistent effort on the part of the enemy to destroy the walls of the spiritual structure. The adversaries planned to come upon the Jews unawares and slay them in the midst of their work; but Nehemiah, discerning their purpose, took the people and set them after their families along the wall with their weapons of warfare, and said, "Fight for your brethren, your sons, and your daughters, your wives, and your houses." "Be not ye afraid of them: remember the Lord, which is great and terrible" (Neh. 4:14). The placing of their families near at hand gave the men inspiration to work, and fight, if need be, for their lives. Nehemiah knew they would be more valiant when their own families were in danger.

It would be a great incentive for parents to be true to God if they but realized that the welfare of their children and others depended upon their faithfulness. A feeling of responsibility

for others would make them more heroic in spiritual battles. When the influence of parents over their children for good is once lost it is difficult to regain it. The human tie can be made a blessing or a curse. When the bonds of family relationship are perverted, a man's foes are they of his own household.

Half of the workmen on the wall held the spear from the rising of the morning until the stars appeared, while others labored with their hands. All were commanded to lodge within Jerusalem, that in the night they might form a guard. If it was necessary to make great sacrifices and use much caution in the rebuilding of the material wall, how much more necessary it is that the children of God should be united in heart in the upbuilding of Christ's kingdom. United effort is required on the part of believers to make a success in Christian warfare, and unless they are of one mind and spirit their labor is in vain.

The emergency was so great that none dared take off their clothing. They slept on their arms, and were ready at the sounding of the trumpet to arise and meet the foe. The forces of perdition are marshaled and commanded

by skilled warriors. Satanic warfare is always well organized. The old churches and holiness movements have failed to keep united at heart and the result is they have been defeated and their spiritual fortresses have been taken.

The difficulties with which Nehemiah had to contend give some idea of what the conflict will be when the regathering of the Jews takes place. Antichrist will appear, and false prophets will arise and deceive, if possible, the very elect. Paul exhorted his converts: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:3-4). This refers to Antichrist. The "falling away" of the Gentile Church precedes the coming of Christ for His Bride; but before He appears on Mount Olivet there will also be a falling away among the Jews.

The spirit of Antichrist is operating today in the hearts of carnal professors, but the more literal fulfilment of Scripture will be

when he appears in human form at Jerusalem, working miracles and showing great signs and wonders. He will succeed in getting into the temple, just as Tobiah the Ammonite did.

Some of the Jews had mortgaged their houses to buy corn and had borrowed money on their lands for the king's tribute, and they were afraid their sons and daughters would be brought into bondage. Nehemiah laid the conditions before the rulers who had been taking usury and otherwise oppressing the people, and these rulers were compelled to restore the vineyards and lands and houses, and also the hundredth part of the money, the corn, the wine, and the oil which had been exacted of them. The rulers then took an oath that they would do so no more. Nehemiah shook his lap and declared that God would shake every man from his house and from his labor who performed not his promise.

After the breaches in the wall were closed, Sanballat, Tobiah, and Geshem tried to hold a conference with Nehemiah. Five times the request was made, but each time it was refused. They then accused Nehemiah of seeking to become the king of the Jews, and tried

in that way to draw him into a controversy with them. But Nehemiah understood their treachery and their plans failed.

How often the children of God show a lack of wisdom in not turning aside the counsel of the ungodly! They think it necessary to reason with them and explain things. This gives the enemy the advantage by meeting him on his own grounds. Christ himself refused to answer His enemies and often rebuked them by His utter silence.

CHAPTER XVII

NEHEMIAH'S SECOND VISIT

AFTER THE WALLS were built and the breaches closed, the people called for Ezra the scribe to bring the book of the law of Moses. Then those who were able to understand gathered themselves together as one man into the street and listened to the reading of the law from early morning—or “from the light”—until midday. “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Neh. 8:8).

In modern pulpits there is very little expounding of the Scriptures and seldom, if ever, is a message given under the inspiration of the Holy Spirit. The souls of the people would be fed if only the Bible were read and explained. The popular preachers deliver a prepared discourse which contains scarcely anything on

which the soul can subsist. Modern sermonizing is simply a makeshift for the preaching of the Gospel. Multitudes of ministers have their own theories and preconceived ideas, but there is seldom one among them who can expound the Word as Ezra did.

There is no greater gift than the ability to rightly divide the Word of Truth. Revivals always follow when the Word is opened,—not the words of great men, but the Word of God in its purity—truths that are withheld from the wise and prudent and revealed unto babes.

The people wept when they heard the reading of the law, realizing how far short they had come in their lives: but instead they were commanded to rejoice. Nehemiah said: "This day is holy unto the Lord your God; mourn not, nor weep, . . . neither be ye sorry: for the joy of the Lord is your strength" (Neh. 8:9-10). They had fasted and mourned and repented of their sins, and the time had come to rejoice in the Lord. So they went away to eat and drink and to make great mirth because they had understood the words that had been declared unto them.

There is no greater blessing than to be able

to understand the written Word. A person to whom the Scriptures have been opened possesses untold wealth.

The children of Israel found that they had neglected to live in booths at the time of the feast in the seventh month; so they went forth and brought olive, pine, and palm branches with which to make booths. They also learned that they should keep the feast seven days, as was ordained of old. Great spiritual uplifts were received at these gatherings. The old-time camp meetings that were held by the churches before they lost their fire may be said to have originated previous to the days of Nehemiah. But alas! such meetings are now only in name, void of the life and power which they once possessed.

It had been one of the customs of the children of Israel to assemble themselves with fasting and with sackcloth and with earth upon their heads, and this practice was also revived. They separated themselves from all strangers and confessed their sins and the iniquities of their fathers, reading from the law one-fourth part of the day, and worshiping God.

Under these types we get a glimpse of how

Israel, at the restoration, will humble themselves and confess their sins and cry to God for mercy. They will gather into the streets as they did in the days of old, and will weep when they hear the reading of the law. The unfolding of the prophecies will cause them to confess the crime of the crucifixion. So great will be their grief and remorse it will be necessary to comfort them, as Joseph did his brethren, when he told them to be not angry with themselves, for God had overruled for good what they had done.

The restoration revival will not stop at Jerusalem, but will spread all over the earth, and those who have escaped the tribulation judgments will acknowledge Christ as Lord and King. They will weep and fast and confess the sins of their fathers, and implore Him to forgive their transgressions and deliver them from their enemies.

Both Jews and Gentiles will bring of their substance to the Lord and offer it freely as they did in the days of old. Wherever there is true repentance and salvation the problem of giving is solved. There is no such thing as having salvation and being stingy and penu-

rious at heart. To withhold that which should go into the coffers of the Lord is a crime in His sight. Members of the apostate churches could give no greater evidence of their depravity than the withholding of their substance from the Lord. The means used to procure funds for their various church enterprises are not only unscriptural, but demoralizing.

When the Lord gets possession of the heart there is no limit to the sacrifice one is willing to make in giving. Naught is withheld from Him who reveals himself in the relationship of the heavenly Bridegroom. The spiritual standing of a person is readily discerned by the way he gives. Not all who give liberally, however, have salvation. There are those who would gladly buy their way into heaven if they could do so without confessing their sins. They give to ease their consciences; and since their motive is wrong they receive no reward.

When the book of the law was read it was found that the Ammonite and the Moabite had been forever forbidden to come into the congregation of God. These two nations had hindered the children of Israel in their journey-

ings through the wilderness, refusing to give them bread and water, and had hired Balaam against them. God turned his curses into blessings, but this did not free them from guilt or make them any less the objects of His wrath.

God turns that which is intended for a curse to His children into a blessing. This is one of the marvels of grace, and although it has been demonstrated down the ages, many seem not to understand it. If the child of God would rejoice when evils come, many problems of the Christian life would be solved and persecution and tribulation would work out for good. But most people begin to complain and murmur at their lot, and thus the good that would have come to them through adversity is turned away.

After the soul is cleansed from inbred defilement it passes through great refinings. At times the furnace is heated to the extreme limit of endurance. It is an easy matter when thus tried to give way to the tempter, find fault with somebody, and let a drop of bitterness fall into the cup.

The heathen nations who tried to hedge up

the way of Israel in passing through to the Promised Land symbolize the fleshly nature and the lusts that war against the soul. The Amalekites were among these nations, and God said that they should be utterly destroyed. King Saul fought with Amalek, but spared the best of the cattle, and even Agag, their king. This was the beginning of Saul's self-chosen career which ended in his death by suicide on the field of battle. Agag, as king of this nation, is a type of the "old man of sin."

Eliashib, who had been given the oversight of the house of God, was allied to Tobiah the Ammonite, and had prepared a great chamber for him in the temple, "where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests" (Neh. 13:5). This was contrary to the commandment, as was found when the law was read, and had been done after Nehemiah had returned to Persia. He had remained at Jerusalem twelve years and then had to go back in order to keep his promise to the king. On his

return to Jerusalem he found this heathen lodging in the temple.

The house of God, or the temple, symbolizes the heart. To tolerate the presence of Tobiah was like allowing the "old man of sin" to live in the chambers of the soul. The fact that Tobiah was occupying the room where the meat offerings and tithes of corn, wine, and oil were laid shows that where the carnal nature is present the fruit of the Spirit, of which these are a type, is wanting, and the menu of the soul is limited; there is never a superabundance of the wine and the oil. He tries to wither and blast everything that would promote the union of the soul with God, and hinder the outflowing of praise and adoration to Him.

When Nehemiah found Tobiah in the temple he was sorely grieved. He said, "Therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense" (Neh. 13:8-9).

Nehemiah, who in his seeking of the welfare of Israel is a type of Christ, rebuilt the

walls on his first visit and cleansed the temple on his second visit. Christ cleansed the temple at both the beginning and the ending of his ministry. These are types of the two works of grace.

Nehemiah found that while Tobiah had lodged in the temple the Levites and singers who had done the work had fled every man to his field. When carnality gains the preeminence in the human heart, service for the Master comes to an end. The house of God is forsaken and every one becomes occupied with his own affairs, laboring for the meat that perishes. There is no longer the rendering of a freewill service to the Lord. After the temple was cleansed, "then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries," and offerings were also brought to the singers. This is true of the sanctified experience, when offerings will be brought to the treasuries of the Lord and the sacrifice of service and praise will be continually rendered unto Him.

Nehemiah had much to do after his second return to Jerusalem; there was as great a task

before him as he had at first. The Levites were commanded to cleanse themselves and come and keep the gates, and that they should sanctify the Sabbath day. Ezekiel says: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (20:12).

Perhaps Nehemiah's most difficult task was to separate the Jews from their heathen wives. They had intermarried with Ashdod, and Ammon, and Moab. "And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves" (Neh. 13:24-25). He also found that a grandson of the high priest was son-in-law to Sanballat and through this intermarriage the priesthood had been defiled. Nehemiah chased him away, and said, "Thus cleansed I them from all strangers, and appointed the wards of

the priests and the Levites, every one in his business" (Neh. 13:30).

It would have been impossible for him to undertake so great a task as the separation of these heathen wives at the time the walls were constructed, for all the time and strength of the people were required to repair the walls. There is an erroneous doctrine abroad in the land today that a person gets converted and sanctified at the same time. Such a thing does not accord with the Word of God. In coming to Christ the burden of one's own transgressions is great enough, without having to feel the weight of hereditary sin. God deals with the latter after one has had opportunity to gain strength and discipline through the first work of grace. The types teach a second, definite work. Before a person can feel the need of sanctification he will feel the stirrings of the carnal nature and realize that he has within his breast a deadly foe.

Many have the idea that getting sanctified is simply receiving a great blessing. They have no conception of the struggle that ends in the death of the "old man," and for this reason many seek in vain for "the blessing." Sancti-

fication not only brings joy and peace in greater measure than the soul has before experienced, but ends the warfare within the breast. While this experience does not free a person from temptation, the temptation now comes from without.

CHAPTER XVIII

JONAH SWALLOWED BY THE GREAT FISH

THE STORY of Jonah's refusal to go to Nineveh and its results have made a profound impression upon every thoughtful student of the Old Testament, especially those who have not been willing to obey the call to preach the Gospel. The disobedient prophet was foolish enough to think that he could flee from the presence of the Lord without being overtaken and having to suffer for his disobedience; but he found he was mistaken when it was too late to escape the penalty. How much better it would have been if he had not rebelled against the Lord!

There are but few people who take the course that Jonah did who are ever reclaimed; having once started on a wrong course they usually pursue it to the end. Unless they have those who are interested in them and are pray-

ing for their restoration, they are unable to stem the tide and get back to the Lord.

By taking the ship for Tarshish contrary to the word of the Lord Jonah became a fugitive and a criminal. Justice was on his track, and overtook him in the sides of the vessel that was being lashed by the fierce winds which God had sent. His conscience seemed to be unawakened until the distressed mariners, striving to bring the ship to land, aroused him from sleep. The cargo was thrown overboard and every effort made to reach the shore with the fugitive on board, but all to no avail.

The shipmaster was the first to find Jonah and to arouse him from his slumbers, saying, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:6). It seems remarkable that the heathen mariners should exhort him to intreat his God that they should not perish. They decided to cast lots to find out if possible for whose cause the tempest was upon them; and the lot fell upon Jonah. He confessed his guilt and told them that if they would throw him overboard the sea would be calm again. They used every ef-

fort to save him from a watery grave, but failing to bring the ship to land they cast him into the depths of the sea, and the sea ceased her raging.

Jonah asleep in the sides of the vessel is a type of Adam the first in the human heart. The winds and waves that threatened the destruction of the ship and crew symbolize the law which overtakes the man of sin and delivers him up for execution. There was no safety for the ship while Jonah was on board.

How it was possible for a man to live three days in the stomach of the great fish has been the subject of much discussion. But we read that God prepared a fish. It certainly would not be beyond His power to prepare a fish for the occasion. It is as great a wonder that the Jews have not lost their distinction as a people during their two thousand years of dispersion among the Gentiles, as that Jonah could live three days and three nights in this sea monster.

The inability of the mariners to reach land with Jonah on board illustrates the fact that no person will reach the heavenly port with the carnal nature in the heart. Wherever the

"old man" is found he is a criminal fleeing from justice; he is under sentence of death and must be cast out.

After Jonah found that he was overtaken by the Lord he preached the mariners a sermon, even in his backslidden condition, telling them he feared the God of heaven.

The mariners had clear sailing after they had got rid of Jonah, and no doubt there was a time of rejoicing on board after they had been delivered from the embrace of the horrible tempest. The tempest is a fitting illustration of the disturbance in the human breast before inbred sin has been destroyed. "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows."

Jonah is also a type of Christ in His death and burial—not of the risen and glorified Redeemer, but of Christ in the flesh as He represented the sinful or carnal nature in His crucifixion and death. Paul says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). Christ himself recognized this type, saying, "For as Jonas was

three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

The swallowing of the disobedient prophet by the great fish is also a type of Israel's being swallowed by the nations. Jonah was in a grave, so to speak, while in the fish; and so have the Israelites, as a nation, been buried for nearly two thousand years. Their disobedience brought their calamity upon them; and their suffering is illustrated by the anguish of Jonah in the stomach of the whale. The fish could not digest him, and neither can Israel be assimilated by the nations. Their refusal to intermarry with other peoples has kept them separate and distinct. As Jonah came out of the mouth of the fish, and as Christ came out of the grave, so will Israel be brought out of the sea of nations and be established in righteousness.

Jonah prayed and said: "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods

compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord" (2:1-9).

This chapter is wonderfully prophetic, vividly portraying the spiritual condition of Israel from the time they were cast out of their own land. If Jonah had not prayed while in the stomach of the fish his deliverance would not have been brought about, but he said, "Out of the belly of hell cried I, and thou heardest my voice." He was in pandemonium, especially when the great muscles of the fish would try

to break his bones so that he could be digested.

For centuries the nations have tried to break the bones of the Jews and rob them of their hope, but their every effort has failed. As to their race identity the Jews, with all the characteristics that marked Israel as a peculiar and distinct people, remain as invulnerable as when they were cast into the sea. The floods have compassed them about, yea, they have been cast out of sight, as it were; yet they have continued to look toward the Holy Land as Jonah did toward the temple. As the weeds were wrapped about his head, so have the sons of Jacob been entangled with the things of this world and robbed of their freedom. When their souls have fainted within them they have remembered the God of their fathers, and prayed with their faces toward Jerusalem.

When Jonah had renewed his covenant and said, "Salvation is of the Lord," God spoke to the fish and it vomited him out upon the dry land. There are many thousands of Jews who, in their hearts, have acknowledged Christ as King, but who will not make an open confession of Him until they come forth from the Gentile sea.

After Jonah had repented and been restored to the Lord, he was then ready to go to Nineveh. "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown" (Jonah 3:1-4).

Nineveh was a great city. It contained 120,000 people that could not discern their right hand from their left, and this was perhaps only a small part of the population. This great city with its mixed multitudes represents the Gentile and heathen world to which the Hebrews will preach after they have been restored and cleansed from spiritual pollution. No such repentance and crying to God as that of Nineveh has ever been known. The king proclaimed a fast and came down from the throne and sat in sackcloth and ashes. He commanded that neither man nor beast should

taste food or drink water, but that everyone should turn from his evil way and from the violence that was in his hands. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not."

The sermon that produced such marvelous results consisted of one sentence, "Yet forty days, and Nineveh shall be overthrown." The revival that followed undoubtedly lasted forty days, and was a scene almost beyond the finite mind to conceive. The lowing of the cattle, the bleating of the sheep, mingled with the cries of the penitents and the wails of those who were beseeching the Almighty to turn aside His wrath, all prefigure the great revival following the restoration of the Jews, when a nation shall be turned in a day. It took Jonah three days to cross the city. His peculiar appearance and strange message threw the people of Nineveh into spasms of excitement and fear. All business was suspended, there was no demand for anything but sackcloth and ashes. Such a scene, we imagine, would almost produce silence in heaven, with the angels

of mercy hovering over the place to bear heavenward the glad tidings of souls' being redeemed.

The writer of the epistle to the Hebrews says: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us" (12:1). When we think of the price it took to redeem this world, is it any wonder that the heavenly hosts are so greatly interested in the salvation of men? God's plans for its complete redemption have not collapsed, and the whole earth "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

God confused the language of the people at the building of the tower of Babel, which greatly restrained them in their iniquity. Evil men had combined to build a tower whose top, they said, would reach to heaven. This was in defiance of the Almighty. More than four thousand years have elapsed and still there is great confusion of tongues upon the earth. When salvation begins to flow out from Jeru-

saalem the Jews will be in possession of the gifts of the Spirit which will qualify them to preach to all nations and tongues.

It will be as it was at Pentecost, when the people stood in amazement, saying one to another, "Behold, are not all these which speak Galileans [Hebrews]? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:7-11). The different peoples here mentioned show how the different nations and tongues on the globe will hear the Gospel in their own language.

When Peter saw the amazement of the people at Pentecost, he said: "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and

your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke" (Acts 2:16-19).

Joel's prophecy has a double fulfilment. Peter supposed that they were living in the last days, yet nearly two thousand years have intervened; and while he saw the initial fulfilment of the prophecy, it will not be fully consummated until after the restoration. The signs and wonders spoken of—blood and fire and vapor of smoke—are yet to be fulfilled. The sun has not been darkened nor the moon turned to blood, as they will be before the great and notable day of the Lord.

So great will be the heart-cry for salvation that people in all lands will turn to the Lord in great numbers, and "whosoever shall call upon the name of the Lord shall be saved." The work will not be hindered on account of the confusion of tongues. The servants of the Lord will be able to speak so that every one,

of whatever nation or language, may understand the gospel message.

These "tongues" will be quite different from the counterfeit manifested in the present-day Tongues movement. One proof that the latter are from beneath is that they have never been a medium of communication, but are merely a confusion of sounds which nobody understands.

The Gentiles who have had the Gospel are becoming more and more hardened and rebellious. Their presumption has actually caused them to claim that they are receiving the latter rain, which is promised to Israel alone. Their pride and self-exaltation have caused the Almighty to turn many of them over to seducing spirits with their counterfeit tongues and other signs. There is nothing that stirs the devil more than to have his works in this latter-day sorcery exposed.

After Nineveh had been turned to repentance by Jonah's stirring message and the multitudes were in sackcloth and ashes, the prophet went to the east side of the city and made him a booth "and sat under it in the shadow, till he might see what would become of the city." He had not exhorted the people to repent, but

simply said, "Yet forty days, and Nineveh shall be overthrown." When he saw that God turned away His wrath and spared the city the spirit of jealousy arose in him and he was indignant because his prophecy had not come true.

Jonah still had the carnal nature; his worst battles were on the inside. Notwithstanding his awful experience in the fish, he was being dominated by the same principles that had caused him to flee from the presence of the Lord in the first place. The inward foe who had given him so much trouble was still present in his heart. He was not in a spiritual condition to appreciate the repentance of Nineveh. The fact that mercy was being shown to the heathen went against his Hebrew caste. Such mourning and turning to God made him feel that they would supersede Israel and take the crown of glory from their heads. "Was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

Jonah thought it would be a righteous thing

for God to destroy the wicked city whose inhabitants were given up to abominable practices equal to those of Sodom and Gomorrah, and he did not understand why God should spare them when they justly deserved His judgments. He was grieved that God would spare a people so wicked and abominable. He had no charity for them in their ignorance and superstition. He was living in the dispensation of the law. He acknowledged that God was merciful and slow to anger, but he had no appreciation of the transformation that could be wrought in the hearts of the heathen through grace.

While Jonah sat waiting to see what would become of the city, the Lord prepared a gourd that it might grow up over him and shelter him from the burning rays of the sun. But just at the time when he was taking the most comfort from it, a worm smote the gourd that it withered. Then came a vehement east wind, and the burning rays of the sun beat upon him until he fainted. God sent him the gourd to teach him a lesson. After witnessing a revival such as perhaps was never known before or since, instead of rejoicing with those who

had been delivered from their sins he complained because his prophecy concerning the city had not come to pass.

When he saw that the vine he had cherished was gone, he said, "It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it to grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

After the Church is caught up God will turn again to the Jewish remnant, which will begin to witness for Him during the tribulation. And when the Gentile world, like Nineveh, begins to turn to Christ, the Jews, having already been restored to their land, will manifest a spirit of jealousy, even though they have been divinely commissioned to preach to the Gentiles. Many will doubtless lose the grace

of God and, like Jonah, seek comfort under a vine of Sodom.

Never was there a true revival without a counterfeit by its side, and those who are not true will find shelter in the false. The spirit of Antichrist will be at Jerualem; false prophets will arise and draw the people away. Signs and wonders will be shown and miracles performed by them as they were by the Egyptians in the days of old. This movement, like the gourd vine, will come to a speedy end. God will raise up an instrument to cut it down, and those who found shelter under it will faint through their tribulation.

It will be a bitter experience for Israel when God takes them through a process destined to eliminate the pride and jealousy from their natures; and this process will continue until all the disobedient are cut off. The Scriptures teach that only a third part, having gone through the fire, will be saved (Zech. 13:8). Judgments will fall not only on the Jews, but also on the Gentiles who have refused the gospel message, and thus will the work of transformation continue that will eventually usher in the millennial kingdom.

CHAPTER XIX

THE MILLENNIAL KINGDOM

SOLOMON was the greatest and wisest ruler the world has ever known. He is a type of Christ on the millennial throne. The temporal prosperity of his kingdom has never been equalled, and never will be until Christ sits upon the throne of David and rules the world in righteousness.

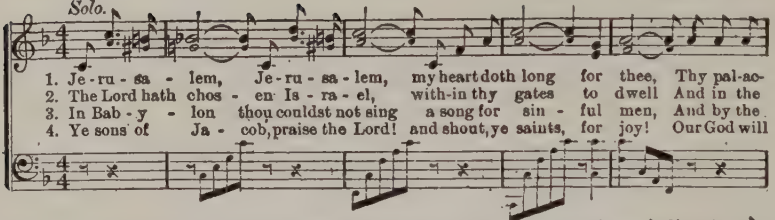
At the dedication of the temple he made a prophetic prayer showing the dispersion and the final regathering of Israel. He said, "If they [Israel] sin against thee, . . . and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying,

Jerusalem.

ALMA WHITE.

Harmony by VIDA FREELAND.

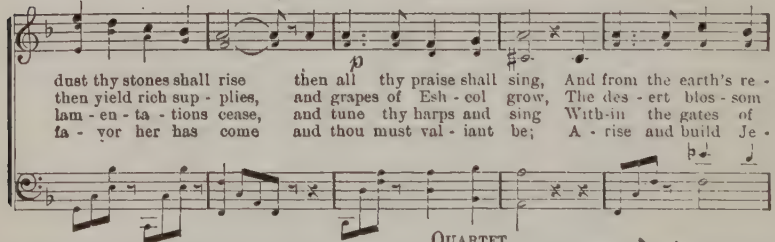
A. W.
Solo.



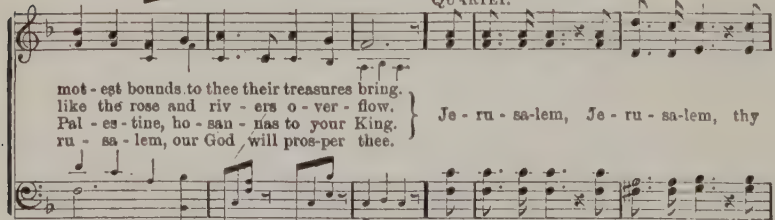
1. Je - ru - sa - lem, Je - ru - sa - lem, my heart doth long for thee, Thy pal-ace
2. The Lord hath chos - en Is - ra - el, with-in thy gates to dwell And in the
3. In Bab - y - lon thou couldst not sing a song for sin - ful men, And by the
4. Ye sons of Ja - cob, praise the Lord! and shout, ye saints, for joy! Our God will



es..... and gar-dens fair some day mine eyes shall see;..... When from the
land..... of corn and wine..... His won-drous prais-es tell;..... The ground shall
riv - er thou didst weep..... for old Je - ru - sa - lem;..... O let thy
build..... Je - ru - sa - lem..... and all her foes des - troy;..... The time to

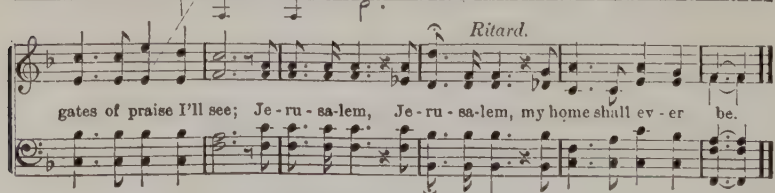


dust thy stones shall rise then all thy praise shall sing, And from the earth's re-
then yield rich sup - plies, and grapes of Esh - col grow, The des - ert blos - som
lam - en - ta - tions cease, and tune thy harps and sing With-in the gates of
fa - vor her has come and thou must val - iant be; A - rise and build Je -



QUARTET.

mot - est bounds to thee their treasures bring.
like the rose and riv - ers o - ver - flow. } Je - ru - sa - lem, Je - ru - sa - lem, thy
Pal - es - tine, ho - san - nas to your King. }
ru - sa - lem, our God will pros-per thee.



Ritard.

gates of praise I'll see; Je - ru - sa - lem, Je - ru - sa - lem, my home shall ev - er be.

We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee" (1 Kings 8:46-50).

After this prayer Solomon made a great sacrifice, slaying twenty-two thousand oxen and a hundred twenty thousand sheep. One can imagine the sea of blood that flowed from the slain beasts when this sacrifice was made, all of which typified the blood of the atonement which was shed on Calvary for the remission of sins. By this may be seen the infinite price that was paid for man's redemption.

God told Solomon that his prayer was heard. This prayer will have a more literal fulfilment in the latter days, when the Jews, who are now scattered to the ends of the earth, will look to the land of their fathers and pray for deliver-

ance. Even now they are calling upon the name of Jehovah, confessing their sins and wailing over their desolation.

When the temple was dedicated Solomon held a great feast. A feast usually lasted seven days, but that time it was doub'ed. The riches of Solomon's kingdom, the dedication of the temple, and the fourteen-day feast all typify the second work of grace, the experience which a person receives when an entire consecration is made to God, in which all is placed upon the altar for time and eternity.

On the eighth day the king sent the people away. The eighth day here represents the first day of the week, the Sabbath of rest. Under the Jewish law the seventh day was one of bloody sacrifice. The eighth day, or first day Sabbath, is one of soul rest, which follows as a result of the sacrifice for sin which Christ made on Calvary. The people who keep the Jewish Sabbath or the seventh day do not accept Christ and the atonement which He made, but are still clinging to the works of the law with its bloody sacrifices.

How blessed it is to have the experience in the soul of which Solomon's kingdom is a type!

A person who is sanctified has accepted Christ's offering for sin and has a miniature millennium in his heart. His riches cannot be estimated; his spiritual wealth exceeds all of the treasures of earth.

The Lord told Solomon that if Israel turned aside and served other gods they would be cut off out of the land, and be a proverb and a by-word among all people; and this has literally come to pass. For nearly two thousand years they have been scorned and despised, with no certain dwelling place. But God has not forgotten His promises to Abraham and to David, and will restore them and make them a praise in all the earth.

The Queen of Sheba heard of the wisdom of Solomon and of the riches of his kingdom, and came a long journey to Jerusalem with a very great train, camels bearing spices, gold, and precious stones, to prove him with hard questions. "She communed with him of all that was in her heart" (1 Kings 10).

The Queen of Sheba, with her great wealth, symbolizes the rulers of the Gentile nations that will enrich Israel with their treasures after the restoration. They will not do this

while Israel is under reproach and God has apparently turned His face away from them; but after He has taken away their reproach the faces of all nations and peoples will be turned toward Jerusalem and those who scorned them in their humiliation and distress will congratulate them and send them treasures, gold and silver in great abundance. When the prosperity of Israel begins the attitude of the Gentiles toward them will be greatly changed; those who treated them with heartless indifference will vie with one another in making them costly gifts.

Not only the Queen of Sheba, but "all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year" (1 Kings 10:24-25).

The Bible will be read as a new book when people see the fulfilment of God's promises to Israel; that which had seemed to be a dead letter will brim with new life. The Book is closed to those who do not recognize God's plans for His covenant people. "Thus saith the

Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob" (Ezekiel 28:25). If God did not fulfill His promises and gather the outcasts of Israel and become sanctified in them in the sight of all nations, His word would prove untrue and infidelity would become more strongly intrenched than ever before.

The Scriptures show that great revivals will break out on the right hand and on the left; there will be such a turning to God as has never before been witnessed. Like the Queen of Sheba, the people will go up to Jerusalem to learn wisdom. When she saw the wisdom of Solomon, and the house that he had built, "and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." And she said, "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words,

until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon" (1 Kings 10:5-10).

After Solomon had given to the Queen of the South, as she was called, the desire of her heart, she returned to her own country. Her journey was over the trackless sands; she was two months coming and two months going. Her visit shows how the people will go up to Jerusalem to get salvation. After they have had their cups filled to overflowing they will return to their own countries to publish the glad tidings.

As the navy of Hiram was used to bring the riches of the Gentiles to Solomon, so will the great ships constructed by the different nations be used to carry people and their treasures to the Holy Land. Isaiah says (9:7): "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Ever since the fall of man, human governments have been a failure. Kingdoms with their power and glory have come and gone; like the great trees of the forest they have been hewn down and left to wither and die; all of which shows the frailty of man and his inability to rule the world.

Great Babylon, the glory of kingdoms, perished because of her wantonness and pride. As a rebuke from the Almighty for her sin she was humbled to the dust. God declared that He was against her and that His archers should encamp round about her. He said that she should be recompensed according to her works; that a sword was upon her inhabit-

ants, her princes and wise men and captains.

Nebuchadnezzar the king was deposed when Babylon was at the height of her glory and prosperity. On account of his pride he was brought down, driven from the sons of men, his heart made like the beasts; his habitation was with the wild asses and he ate grass like the ox. His madness lasted for seven years, symbolical of the time covered by the crazy reign of human governments. The heart of the nations today is like that of a beast; and Nebuchadnezzar in his madness is a fitting example of their rulers who are cursed with pride and worldly ambition. Babylon symbolizes the world power which must be brought low in the day of God's visitation.

In the past when the iniquity of nations has gone beyond the limit of God's forbearance He has smitten them in His wrath; and so will He continue to do until their beastly heart is taken away and, like Nebuchadnezzar, they learn that the Most High rules in the affairs of men.

Before the earth can be robed in millennial splendor, revolutions and wars will be multiplied, all of which God uses as a scourge to

bring the wicked to the place where they will give Him the glory.

The Queen of Sheba had no spirit within her after she saw the wisdom of Solomon and the riches of his kingdom. She returned to her country with quite a different estimate of herself and her kingdom. The things which she had seen and heard, which far exceeded the reports, would linger in the chambers of memory during the remainder of her life. The sinking of her spirits shows how the rulers of the nations will have their pride abased when they see the prosperity of Israel. National pride is a great hindrance to the spread of the Gospel, and is one reason so little progress has been made.

Nebuchadnezzar had to go to Daniel to have his dream interpreted after his wise men had failed. Daniel was a Hebrew and represents his people with whom understanding and wisdom will be found after their captivity is turned. Jerusalem will be the fountain-head of inspiration, whence divine wisdom and knowledge will be imparted to all nations. As people went to Solomon and Daniel in the days

of old, so will they seek instruction from Israel in the good time coming.

Zechariah's prophecy shows how the Spirit of God will take hold upon people and turn their faces toward Jerusalem. The news of the outpouring of the Spirit and the wonderful events taking place at Jerusalem will go to the ends of the earth. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:21-23).



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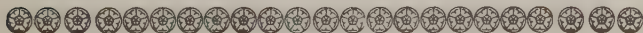
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